

Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

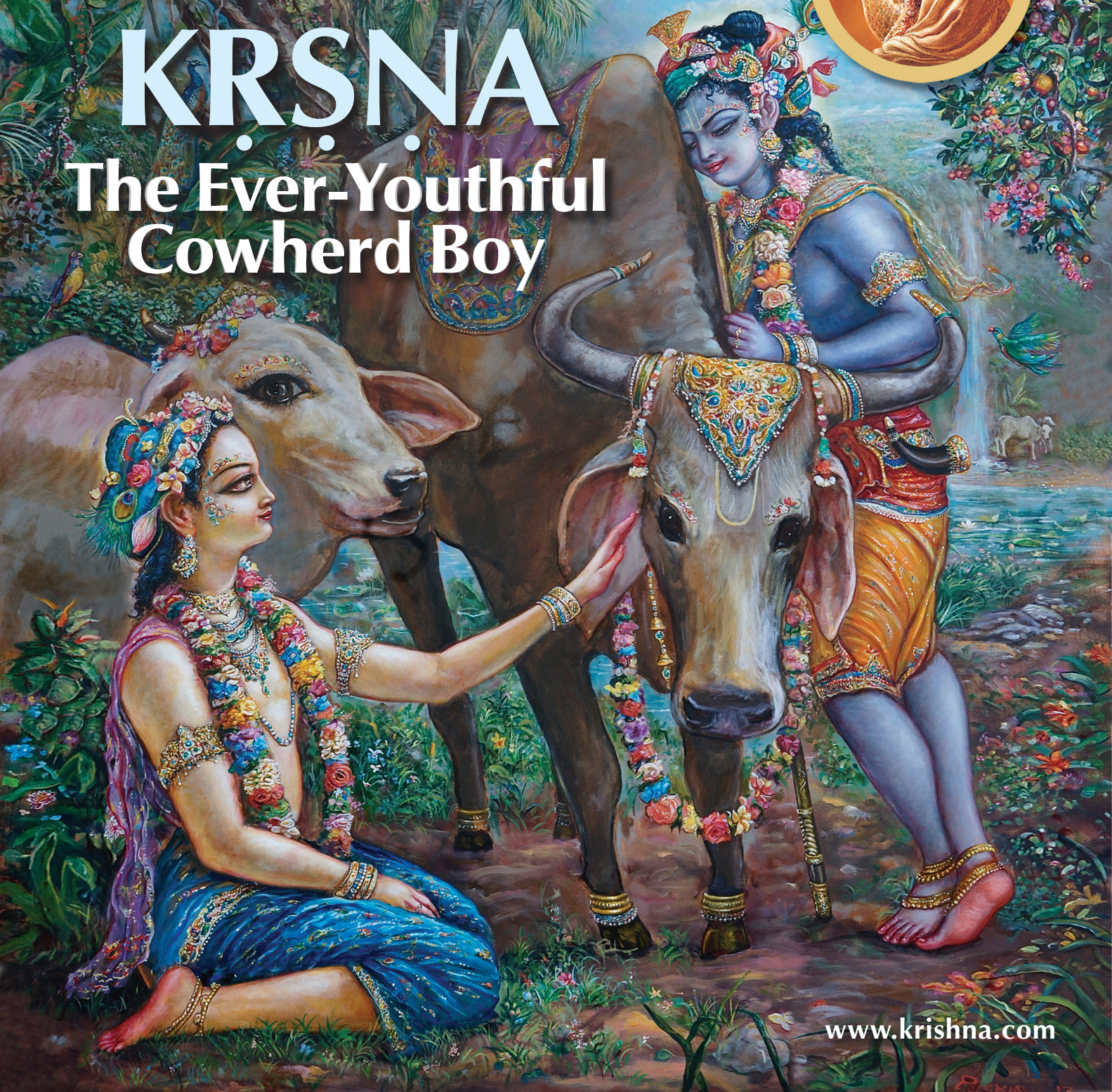


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KṚṢṆA

The Ever-Youthful Cowherd Boy



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BACK to GODH

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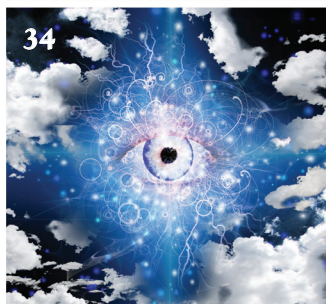
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COVER Kṛṣṇa and His brother, Balarāma, show affection for the cows They tend in the simple rural village of Vrindavan, Their eternal home. Balarāma is Kṛṣṇa's first expansion and is equal to Him in every way. (Painting by Puṣkara Dāsa.)

"We don't say, 'God spoke to me.' God spoke to Brahmā, and Brahmā spoke to Nārada. Nārada spoke to Vyāsadeva. Vyāsadeva spoke to others. If my forefather said to my grandfather, and my grandfather said to my father, and the same information is passed down through my family, then what is wrong? Kṛṣṇa spoke to Arjuna, and what Arjuna understood, we are understanding in the same way." —p. 44

WELCOME



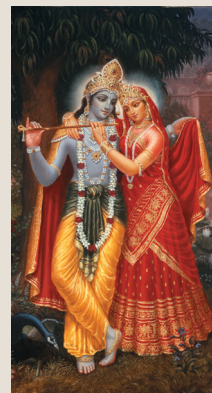
Understanding that God is the oldest person of all, artists in the West have traditionally depicted Him as an old man. But as Śrīla Prabhupāda explains in his lecture

opening this issue, God is not like us: He never grows old; His spiritual body is eternally youthful. He is Lord Kṛṣṇa, the transcendental cowherd boy, as confirmed by scriptures honored by saints and sages for thousands of years.

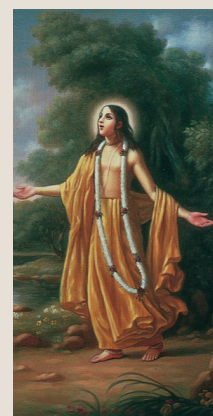
We devotees of Lord Kṛṣṇa look for opportunities to introduce Him to others. One devotee in the Indian state of Maharashtra found an innovative way to do that, as you'll see in his article "The Launch of the Hare Kṛṣṇa Express." A large-scale effort to connect people with Kṛṣṇa took place in another part of India this year. Read about it in "The Hare Kṛṣṇa Experience at the Kumbha Mela." The ISKCON camp at the great festival hosted thousands of pilgrims daily.

Big things are also happening in Chennai, where devotees have built a gorgeous temple in the beach-resort area of South India's most modern city. In "A Colorful Spectacle Showcased in White Splendor," Tāriṇī Rādhā Devī Dāsī gives us a tour and tells us how the temple came to be.

Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement



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Letters

Greetings from Alaska

I look forward to each issue of BTG magazine. I'm especially interested in articles on how cities/towns started centers. I live in Wasilla, Alaska, and down the road I hope there will be a center or a group here, and I want to be involved and supportive.

I'm a "one-year-old devotee," and I have so much to learn. I'm grateful for the magazine and for your store website, from which I've bought books, posters, and CDs.

Maybe in a future issue you could have an article about appropriate ways to do things, like taking one's shoes off (which is obvious if one goes to a temple, but not obvious if one is in a town far from a temple). Also, maybe articles about how individuals live their beliefs if they are far from a center or temple. Keep up the good work!

Rosemary Vavrin
Wasilla, Alaska

Liberation and Devotion

I would like to hear your opinion on the following, which was given by someone in response to the question "What is the method to liberate oneself from life and death?"

"Due to the actions performed, the body has to undergo transmigration and a vale of sufferings. Humans can liberate themselves only when they realize the eternal truth and the Supreme God in their heart. The Supreme God is formless, but He can be attained by devotion, faith, and pure love. A person who realizes Him becomes immortal and is freed from the vicious cycle of life and death."

Jayatkumar Dhruv
Via the Internet

Our reply: The quote is exactly right except for one very important point: The Supreme God is not formless. How can one have devotion and love for something formless? The Supreme Personality of Godhead

has a beautiful form of *sat*, *cit*, and *ānanda* (eternity, knowledge, and bliss), and every living entity has an innate loving relationship with Him that can be awakened by devotion, faith, and pure love. We demonstrate that devotion—and develop faith and pure love—by rendering service to the Lord and His devotees without personal attachment or desire and with surrender to the guidance of the scripture and the guru. In this way one can be freed from the vicious cycle of birth and death.

We are stuck in the material world because we are held tightly by the glue of our desire to enjoy separately from the Lord. We don't understand that our real happiness can come only from pleasing Him with our loving devotional service. When we please Him, we automatically become happy without separate endeavor. When we have no desire to enjoy the material body in the material world, then we are fit to return to the spiritual world, and we become free from *samsāra*, the wheel of birth and death.

Finding Eternal Peace

I just have one question: Do you believe that if a person is humble, thankful, good to their fellow human beings, does not lie, does not steal, and fights their inner demons every day to try and lead a good life—will they be worthy in the eyes of God to find eternal peace?

Ciara Audrey
Via the Internet

Our reply: The person you describe will be worthy to find eternal peace in the eyes of God only if he or she specifically seeks to develop a relationship with God. The Lord, seeing the divine qualities mentioned above, will certainly guide and assist such a person in developing that relationship; however, love is voluntary and requires the

conscious and willing participation of both parties. Therefore this humble, thankful, and good person will have to actively seek out a loving relationship with the Lord in order to achieve the eternal peace that comes only from deep reciprocation with the Lord in a loving exchange.

Overcoming Spiritual Boredom

How can constant, moment-to-moment Kṛṣṇa consciousness be made not boring or bitter?

V.I. Shah
Via the Internet

Our reply: One does not remember and serve Kṛṣṇa in a vacuum. Devotional service to Kṛṣṇa has unlimited varieties and opportunities, and there are networks of devotees all over the world with whom you can connect both by computer and in person.

The basic idea is to think of Kṛṣṇa and offer the fruits of one's work to Him. You can offer Him the fruits of whatever you are doing daily, and

that is being Kṛṣṇa conscious.

Of course, for a devotee there are certain regulations to follow to stay pure and sinless. However, besides these few restrictions there are many wonderful and exciting things to do for Kṛṣṇa. There are festivals and feasts almost daily at Kṛṣṇa's temples, many enlightening books to read, melodic and soothing *kīrtanas*, and services galore. So if you are finding Kṛṣṇa consciousness boring or bitter, please connect with other devotees and find new and different ways to bring Kṛṣṇa into your life and to engage in His service.

Junk Food Blues

Does the food we eat have any effect on our thoughts? When I eat junk food, I feel that it affects my chanting. If that is so, then what should I eat?

Ankur Wahi
Via the Internet

Our reply: Your realizations are proof of the ill effects of eating food

not prepared in devotion. Grains cooked by nondevotees have very harmful effects on the consciousness. Best to prepare your own meals and offer them in devotion.

You are what you eat, as they say. Śrīla Prabhupāda didn't want us eating anything prepared by nondevotees. How can we offer junk foods to Kṛṣṇa and think that He is really accepting them?

The whole idea is to change our consciousness to Kṛṣṇa consciousness, and that starts with the tongue—eating only Kṛṣṇa *prasāda* and chanting His holy name.

Take the time to prepare nice food, fresh and filled with devotion. Kṛṣṇa will surely accept your offering of that food and enter into it. Then it will be purifying, and not contaminating.

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KṚṢṆA

The Ever-Youthful Cowherd Boy

Rejecting speculative conceptions of God, Caitanya Mahāprabhu cites authoritative scriptural descriptions of God's personal characteristics.

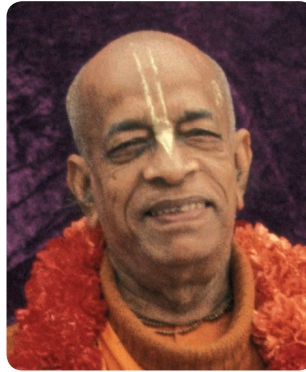
By His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje
vrajendra-nandana*

*sarva-ādi, sarva-amśi, kiśora-śekhara
cid-ānanda-deha, sarvāśraya,
sarveśvara*

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*



tion of His material energy. The personal feature, now being described by Lord Caitanya in the *Caitanya-caritāmṛta*, is His spiritual feature.

We have already studied in the *Bhagavad-gītā* that the Lord has two distinct features: material and spiritual, or inferior and superior. Of course, for Him there is no superior or inferior. But for us there is superior or inferior. We cannot say that because everything is an emanation from the Supreme there is no su-

perior or inferior. No. There is superior energy and inferior energy.

For example, Lord Kṛṣṇa says, *īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati*: "Īśvara, the Supreme Lord, is situated in everyone's heart." (*Gītā* 18.61) He is in the heart of a hog, of a dog, and of the learned *brāhmaṇa* as well. For Him there is no discrimination—what is a hog, what is a dog, what is a *brāhmaṇa*, what is good, what is bad—because He is absolute. But we have to distinguish between the hog and the dog, at least as far as the material body is concerned.

Lord Caitanya is addressing Sanātana Gosvāmī. You'll remember that this chapter, "Instructions to Sanātana Gosvāmī," was begun when Sanātana Gosvāmī, after his retirement, approached the Lord at Benares, surrendered himself, and asked Him,

O SANĀTANA, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja. Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone. 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'"

—Śrī Caitanya-caritāmṛta, *Madhya* 20.152–154

Lord Caitanya is describing the personal feature of Lord Kṛṣṇa. The impersonal feature of Lord Kṛṣṇa, as described in the *Bhagavad-gītā*, is the manifesta-



“What am I?” In reply to that question, Lord Caitanya is describing the living entity’s relationship with Kṛṣṇa.

The *jīvātmā*, the living entity, is eternally the servitor of Kṛṣṇa. One should understand the nature of one’s master so that one’s service attitude and affection may be more intimate. Suppose I am serving at a place. I am engaged in a service to a master but do not know how great my master is. But when I understand the influence and opulence and greatness of my master, I become more devoted: “Oh, my master is so great.”

Simply knowing “God is great and I have some relationship with God” is not sufficient. You must know how great He is. Of course,

name of the thing are different, dual. Here is a glass of water. Suppose I am thirsty. I want a glass of water. But if I say “water, water, water, water,” that will not quench my thirst. I must have the thing, water, and then it will act. But Kṛṣṇa is *advaya-jñāna*. So when we hear Kṛṣṇa’s name, then we should understand that “Kṛṣṇa is before me in His sound vibration. He is present before me in sound because He is everything.”

Why would sound not be Kṛṣṇa? If He is everything, sound is also Kṛṣṇa. That characteristic is called *advaya-jñāna*.

Similarly, *Bhagavad-gītā* is also Kṛṣṇa. We should respect everything, seeing its relationship to Kṛṣṇa. When we enter the temple

I am contacting Kṛṣṇa. By working for Kṛṣṇa I am contacting Kṛṣṇa. He is the Absolute.

An Eternal, Blissful Body

Lord Caitanya says, *kṛṣṇa advaya-jñāna-tattva*: “Kṛṣṇa is the Absolute Truth.” *Vraje vrajendra-nandana*. In the abode called Vraja or Kṛṣṇa-loka or Vṛndāvana, He has His devotees as His father and mother. He is just like a sixteen-year-old boy, Vrajendra-nandana.

That is the real feature of Kṛṣṇa. You will never find Kṛṣṇa as a very old man. No. Kṛṣṇa’s body is *sac-cid-ānanda*—eternal and full of knowledge and bliss. He holds a flute in His hand and always looks just like a fresh sixteen-year-old

boy—*kaiśora*. *Kaiśora* means from ten to sixteen years of age. And after the sixteenth year, youth, or *yauvana*, begins. Kṛṣṇa is always in His *kaiśora avasthā*, which means that He appears just like a fifteen- or sixteen-year-old boy, Vrajendra-nandana. But at the same time, as Lord Caitanya says

in the next verse, He is *sarva-ādi*: the origin of everything, whatever you see either in the material world or in spiritual world. He is the oldest, but you will see Him as young.

In the *Brahma-saṁhitā* (5.33) you will find Kṛṣṇa described as *advaita* and *acyuta*. *Advaita* means absolute, and *acyuta* means infallible, or Brahman. He is Parambrahman. We are also Brahman, spirit, but we have fallen down into this material condition. But Kṛṣṇa never falls down into the material condition. When He appears before us, don’t think, “He is also a fallen soul like me.” The fools consider like that. *Avajānanti māṇaṁ mūḍhā* (*Gītā* 9.11). *Mūḍhā* means fools. The fools consider Kṛṣṇa an ordinary man. *Paraṁ bhāvam ajānantaḥ*. The fools do not know of the immense potency of Kṛṣṇa. Therefore they think of Kṛṣṇa as one of us.

Kṛṣṇa is *sarva-ādi*, the primal. And *sarva-aṁśī* means He is the original of whom everything else is

Simply knowing “God is great and I have some relationship with God” is not sufficient. You must know how great He is.

you cannot calculate fully, but as far as possible you should know how great He is.

Lord Kṛṣṇa’s greatness is being described here by Lord Caitanya to His disciple Sanātana Gosvāmī. *Advaya-jñāna-tattva*, *vraje vrajendra-nandana*. *Advaya-jñāna-tattva* means that Kṛṣṇa is absolute. He is not relative. Here everything is relative, but God means the Absolute. He has nothing to be dependent upon. Here we are all dependent. To understand light we have to understand darkness. To understand good we have to understand bad.

Here everything is duality. But Kṛṣṇa is absolute. That is the first understanding—that there is no duality in Kṛṣṇa. Kṛṣṇa, His name, His fame, His pastimes, His qualities, His associates—everything is one. Always remember, in Kṛṣṇa one plus one equals one. There is no difference between Kṛṣṇa and Kṛṣṇa’s name. That is the nature of the Absolute. We have experience here that the thing and the

of Kṛṣṇa, we should understand that we are in touch with Kṛṣṇa. Everything in relationship to Kṛṣṇa is Kṛṣṇa. Devotees in the higher conception of Kṛṣṇa consciousness see nothing except Kṛṣṇa. That is not to be imitated.

Matter is the energy of Kṛṣṇa. Since energy and the energetic are not different, the higher devotee sees Kṛṣṇa even in the material world. For such a devotee, there is no matter; everything is spiritual. For Kṛṣṇa there is no distinction between matter and spirit, but in our conditioned stage we have the conception of superior and inferior. But when we are in the higher stage of the Absolute Truth, when we are actually in pure devotional service to Kṛṣṇa, then we will see that everything is Kṛṣṇa. For example, we respect Kṛṣṇa *prasāda*, food prepared for and offered to Kṛṣṇa. We offer obeisances before taking *prasāda*. Why? Because the *prasāda* is Kṛṣṇa. By taking *prasāda* I am contacting Kṛṣṇa. By hearing Kṛṣṇa

part. We are also part and parcel of Kṛṣṇa, just as the hand is part of the body. We can understand the concept of part and whole. He is the whole, and everything else is His part.

Kṛṣṇa is *kiśora-śekhara*, “the supreme boy.” He is just like a fresh boy, but He is the Supreme. *Cid-ānanda-deha*: He has a spiritual body. Just mark this description of Kṛṣṇa: *cid-ānanda-deha*. *Cid-ānanda-deha* means a transcendental, spiritual body, not this material body. Less intelligent persons cannot think of a personal God. They think that personality can refer only to a material body. They cannot find out the shape of the spirit soul. It is so small that with material eyes and material instruments you cannot find out the shape of the soul. Therefore they conclude that it has no shape.

For example, in geometry the point is defined as having no length and no breadth, because a point cannot be measured by any human instrument. But nothing can be without shape. Even the atom has its measurement. But because we have no power to measure something, we set its measurement aside, dismiss it: “Oh, there is nothing.” And we foolishly conclude, “Because we do not know what is spirit and we think spirit is something that is just the opposite of matter, which has form, therefore spirit should be formless.”

But actually it is not so. We therefore require to learn from the authority. Lord Caitanya says, *cid-ānanda-deha*: Kṛṣṇa has a transcendental, eternal body. And *sarvāśraya*: He is the resting place of everything.

You see before you that so many big planets and the sun are floating in the air. The sun is such a big body, some millions of times greater than the earth, and it is floating in the sky. How? Here it is explained. *Sarvāśraya*: It is floating on Kṛṣṇa’s energy.

Sarveśvara, the next word in this verse, means the Supreme Lord. Lord Caitanya is explaining everything very nicely. *Sarva-ādi*: Kṛṣṇa is the origin of everything. *Sarva-*

aṁśi: He is the whole of all the parts. *Kiśora-śekhara cid-ānanda-deha*: He is just like a fresh boy, and His body is transcendental, spiritual, full of bliss. *Sarvāśraya*: He is the resting place of everything. He is the Supreme Lord. This is the description of Kṛṣṇa.

The Authority of Scripture

As we have seen, when Lord Caitanya instructs He at once gives evidence from authoritative scripture. That is the way of presenting information about God. You should always remember that we cannot imagine things about God: “I think God is like this.” This is nonsense. You have no thinking power. You are under the grip of material nature, which is pulling you by the ear. You are being influenced. It is like you’ve been thrown into the Atlantic Ocean. You have no power. The waves are tossing you this way and that way. You are simply struggling. That’s all. How can we think we are acting independently when we are tossing in the Atlantic Ocean? Such thinking is all nonsense.

We cannot imagine, we cannot concoct, ideas about God. We have to hear from authoritative scripture. Then we will understand. Here is authoritative information from the *Brahma-saṁhitā* (5.1):

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

“Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.” There are many lords. We have got experience. In England you will find many lords. In our youth we had some dealings with Lord Zetland, the Marquis of Zetland. In your country also there are many lords. Any rich man is a lord. In our country also there are many lords. But Kṛṣṇa is not a lord like them. These lords are under the grip of material nature. They

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya’s movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean “servant.” For instance, the name Kṛṣṇa Dāsa means “servant of Kṛṣṇa.”

are lord by name. But as soon as the material nature gives a slap on the lord, at once he has passed, and everything “lordship” is finished.

Kṛṣṇa is not a lord like that. *Īśvaraḥ paramaḥ*. He is a lord, but the Supreme Lord. He is not under anyone’s control. Here the rubber-stamped lords are under full control. They may say, “I am the lord of all I survey,” but that is foolishness. Nobody is a lord. The real Lord is Kṛṣṇa. Therefore it is said, *īśvaraḥ paramaḥ*. *Paramaḥ* means Supreme. And who is that Supreme Lord? Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ*.

Why is Kṛṣṇa the Supreme? Because His body is spiritual, full of bliss, and eternal—*sac-cid-ānanda-vigrahaḥ*. And He is *anādi*, without beginning. We have experience that everything has its cause. Suppose I am a lord. Then I had some cause to become a lord. Either my father was a lord, or I have accumulated some wealth, or the government has recognized me as a lord. I have become a lord under certain conditions. But Kṛṣṇa is *ādi*. *Ādi* means He is the origin. There is nothing beyond Him.

Anādir ādīḥ. Everything has a cause, but He has no cause. He is the Lord, but there is no cause by which He has become the Lord. When I am a lord, there is a cause. Perhaps you know that in England, if somebody becomes very rich he has to deposit some amount of

money to the government, and then government will award him the title “lord.” With that huge amount of money his family will be maintained after he dies, and then the first son of the lord’s family will be declared a lord. This is what I have heard. I do not know exactly. But this lord is made, recognized, by the government on deposition of some certain amount of money. The government agrees, “Yes, this family may be recognized as a lord family.” In England they create aristocracy. Similarly, when the British were in India, they created many aristocrats. Kṛṣṇa is not a created, aristocratic lord. That we should know.

The Pleasure of the Senses, The Cow, and the Land

Anādir ādir govindaḥ. Govinda is a name for Kṛṣṇa. *Go* means three things: the senses, the cow, and the land. Kṛṣṇa gives pleasure to these three things. Wherever He is present, that place becomes blissful, *ānanda*. *Ānandamayo ’bhyāsāt*. The *Vedānta-sūtra* (1.1.12) says that the Absolute Truth is *ānandamaya*, always full of pleasure. Kṛṣṇa is the reservoir of pleasure. So whenever He is present—in whichever land, in whichever country, in whichever planet He is present—that place becomes full of bliss, *ānanda*. He is Govinda. He is playing just like

a cowherd boy, just like a sixteen-year-old boy playing with cows. His father has many cows, and He takes the cows and goes on a pleasure trip with friends. That is Kṛṣṇa’s business. He is not going to any office or any factory. You see? He goes out, and His mother gives Him sufficient to eat. After eating breakfast, He goes outside for a pleasure trip with His friends and His flute and cows. That is Kṛṣṇa’s business. Therefore He is Govinda.

The cows—oh!—as soon as they see Kṛṣṇa, they lick His face and body. Each cow has a different name. As soon as He calls, the cow will come and drop her milk. Those cows are spiritual. That is described in the *Brahma-saṁhitā* (5.29): *surabhīr abhipālayantam*. Kṛṣṇa tends *surabhi* cows. *Surabhi* cows are inexhaustible. You can milk them as much as you want. In the material world the cow is limited. There is a time when you can milk, morning and evening, and you get a certain quantity, not more than that. But you can milk *surabhi* cows anytime you like, and you can draw as much milk as you like.

Kṛṣṇa is Govinda. He is giving pleasure to everyone. *Go* means senses. We are seeking sense pleasure. Sense pleasure means reciprocation between two people. I want to see a beautiful girl. That means two. Or I want to see a beautiful boy. So that means two. Without two there cannot be sense pleasure. I want to eat something palatable. There must be two. At least the dish must be full of varieties.

There is no actual pleasure in the impersonal. Our relationship with Kṛṣṇa, our service to Kṛṣṇa—that is pleasure. Govinda. That is real sense pleasure. Seeing Kṛṣṇa, tasting Kṛṣṇa, smelling Kṛṣṇa, touching Kṛṣṇa—that is sense pleasure. That is our real sense pleasure.

Kṛṣṇa is Govinda and the cause of all causes: *sarva-kāraṇa-kāraṇam*. Beyond Him there is no other cause. This is the description Lord Caitanya gives, and we shall gradually discuss other points.

Thank you very much. ❀

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Glossary

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as *Gītā*.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual

nature and forgetting God.

Māyāvādi—one who regards the Absolute Truth as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasāda—vegetarian food that has been prepared for the Lord and offered to Him with devotion.

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śāstra—scriptures, especially the Vedic scriptures of India.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees. (Cited as *Bhāg*.)

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *grhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

SHERLOCK HOLMES

And the Limits of Modern Knowing

Might the methods we employ to learn about day-to-day things fall short when we pursue transcendent truths?

By Navīna Śyāma Dāsa

ELEMENTARY, my dear Watson, elementary.” Fans of the world’s most famous fictional detective will recognize these words as the prelude to an incisive display of reasoning sure to astonish even the most clever. (The phrase never appeared in exactly that form in Sir Arthur Conan Doyle’s original stories, but that hasn’t hampered its notoriety.) And fans there are aplenty. In fact, when Doyle tried to kill off the sleuth in 1893 to move on to other projects, public outcry forced him to revive the character. Since then, avid followers have reenacted and re-imagined Holmes in a multiplicity of media, including movies, television programs, radio dramas, stage plays, animated features, pastiches, and parodies. A current British television-series adaptation modernizes many of the original storylines. What is the source of this enduring fascination?

Perhaps it is because Holmes’s approach to problem solving epitomizes the modern approach to acquiring knowledge. That is to say, he does what most of us (including scientists) do when we want to figure something out—look, listen, think, conclude—only better and faster. No wonder he is the intellectual hero of





multitudes. But what about those of us seeking to understand religion? Can Holmes serve as our model here as well? Or does the spiritual quest require something more than scientific inquiry—and its paragon Sherlock Holmes—can provide?

To answer these questions, we must first understand more thoroughly the methods Holmes (and his contemporary scientific counterparts) uses to comprehend material phenomena. He exemplifies an approach to knowledge that applies logic to observations. In the first episode of the latest British series, Holmes starts off using one of his sharp senses—his acute eyesight—to notice scratches around the charging port of Dr. Watson's cell phone.

abduction, and ventures that the best explanation for the scratches is that the phone once belonged to an alcoholic. (Dr. Watson later confirms that his sister gave him the phone and that she is indeed an alcoholic.)

Modern science similarly manufactures knowledge by combining sense perception with these two forms of logical inference. First, scientists make observations, usually using some extension of their senses, such as a microscope or telescope. Then, they apply induction to these observations to derive theories and principles. Finally, they make scientific hypotheses, applying these theories using abduction to explain new observations.

age to Watson's phone may be due to some other reason (e.g., maybe the previous owner was farsighted and never had on her glasses when plugging in the phone).

For one exploring religion and seeking absolute knowledge, this uncertainty is unacceptable. If it turns out that my theory about the migration pattern of humpback whales is wrong, I might be a little embarrassed, but life will go on. If my understanding of God is off, on the other hand, the fate of my eternal soul hangs in the balance.

A second limitation is that the modern approach to acquiring knowledge seldom goes beyond what the senses can perceive. A near-ubiquitous requirement of

valid science is the production of tangible proof. To the extent that induction and abduction are grounded in sense perception, however, the theories and explanations they generate will be confined to the physical realm. While this restriction on poten-

tial explanations is likely irrelevant to Holmes's conclusion about the cell phone, it is problematic for metaphysical conclusions concerning the nature of God. After all, one of Holmes's maxims is that when you have eliminated the impossible, whatever remains, however improbable, must be the truth. Thus, what he accepts as a possibility in the first place is pivotal. On a similar note, Śrīla Prabhupāda said that one seeking to understand the fundamental nature of reality can use his or her intelligence to eliminate mundane explanations through the process of negation but that one cannot thus affirmatively access transcendent truths.

Intelligence in The Spiritual Arena

If Holmesian observation and reasoning are of limited value to inquiries into the divine, does that mean religion entails shunning your intelligence? Quite the contrary. The Vedic literature expounds a sophis-

Does the spiritual quest require something more than scientific inquiry—and its paragon Sherlock Holmes—can provide?

To interpret the scratches, he then makes some logical inferences. In particular, he uses the techniques known as induction and abduction. (Although he is described in the stories as using deduction, this is probably not the most accurate characterization.)

Induction is a form of reasoning in which if the premises are true the conclusion is probably true. The most well-known type of induction is the generalization, in which one infers a general rule from specific examples. Here, having observed scratches on the phones of *some* alcoholics, Holmes uses induction to conclude that the phones of *all* alcoholics have scratches (he explains that these individuals have trouble plugging in their phones because their hands are always shaking). Abduction is a form of reasoning in which one observes a result and then guesses at the cause. When he comes upon Watson's scratched phone, Holmes takes the rule he has already derived from induction, applies it using the process of

Limitations

So how well does this process serve the spiritual seeker? Two limitations seem especially problematic: First, both induction and abduction are inherently uncertain. As for induction, Holmes may have observed that the cell phones of *many* alcoholics are scratched, but this does not necessarily mean that the cell phone of *every* alcoholic on the planet is scratched (e.g., we can imagine a woman who is an alcoholic but whose cell phone is unmarked because she bought it yesterday, or an alcoholic man who always asks his spouse to plug his phone in). Śrīla Prabhupāda several times made an analogous point: A man may conclude that all human beings are mortal because everyone he has ever met has eventually died, but this leaves open the possibility that he has just never happened to meet an immortal. As for abduction, even if it were true that the cell phones of all alcoholics are indeed scratched, the dam-

ticated philosophy of knowing that fully employs the modern approach, but only as a subordinate and auxiliary part of a more comprehensive traditional approach especially suited to spiritual investigation.

To be sure, observation and logic have their place. Indeed, the first type of evidence, or *pramāṇa*, described in the Vedic literature is sense perception. The term used is *pratyakṣa*, literally “that which is before the eyes.” And the second type of evidence is logical inference, known as *anumāna*, literally “that which comes from the mind.” Working in tandem, they are referred to in the Vedic literature as *āroha-panthā*, or the ascending process of knowledge; that is, knowledge derived from the ground up. For many day-to-day purposes, the *Vedas* deem it sufficient to derive knowledge from a combination of these two sources, in a manner closely akin to Holmes’s method. Indeed, even some basic spiritual truths—

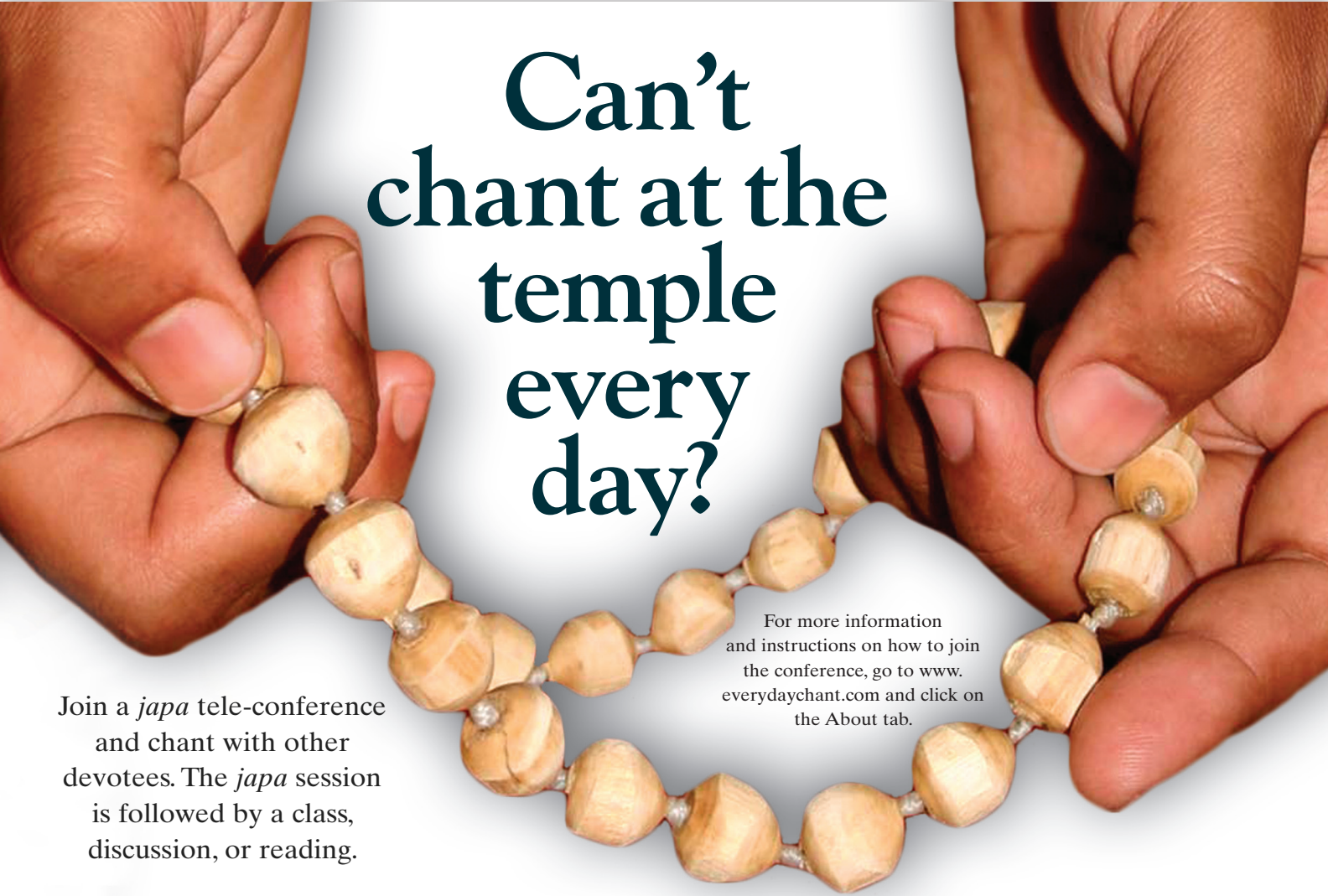
that my true identity is something beyond my physical body, that I am under the control of a higher authority—can be ascertained through the use of reason and perception, as Śrīla Prabhupāda explains in *Śrīmad-Bhāgavatam* 2.2.35.

But the ascending process does not function independently in the Vedic paradigm. Rather, it is secondary to an opposing—and more important—descending process, known as *avaroha-panthā*. For answering profound questions about the material world (e.g., the origins of life, the origins of the universe) this descending process is critical; for answering profound questions about God it is indispensable. Just as the ascending process involves starting with some foundational knowledge and then applying logic to it, so too does the descending process. However, both the source of the basic knowledge and the type of logic applied are different. Whereas Holmes starts with

sense perception, the *Vedas* recommend starting with the third type of evidence, *śabda*, literally “that which is heard.” In other words, the voice of revealed scripture serves as the primary guide for a spiritual seeker.*

The type of inference also changes. Whereas Holmes reasons through uncertain and limited induction and abduction, the *Vedas* prescribe the infallible process of deduction. Deduction is a form of reasoning in which if the premises are true the conclusion is definitely true; in this way, it is essentially the opposite of abduction. Instead of observing all manner of results and attempting to guess their cause, as

* It is interesting to note that reliance on knowledge from authority is commonplace in modern society (e.g., students listening to teachers at school, viewers listening to news reporters on television), but that the approach is generally abandoned in spiritual matters.



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*St. Augustine,
Florida, 2013*

The Launch of the HAR



E KṚṢṆA Express

A devotee from a remote village in India finds an innovative way to share Śrīla Prabhupāda's message with everyone.

By Vikram Patil

IT'S WIDELY known that Śrīla Prabhupāda's books have the potency to transform people's hearts. Their message is so pure that they can elevate anyone to the highest platform of spiritual perfection. Having witnessed the transformational power of these books in my own life, I was eager to share these amazing pieces of literature with the people of my city. By the Lord's grace, I came up with an innovative idea to do just that.

I own a cell phone shop in Kolhapur, Maharashtra. While commuting between my village, Kotoli, and downtown Kolhapur, I used to observe how most passengers spent their travel time sleeping.

What a waste! I thought. *Somehow I must give them transcendental knowledge of the divine pastimes of Lord Kṛṣṇa.*

I used to take a great deal of interest in marketing, so I decided to use my marketing skills in Kṛṣṇa's service.

At first I hesitated to distribute Śrīla Prabhupāda's books; since I would have to receive some payment for them, I feared regular passengers would think I was earning a sales commission rather than simply doing religious work. Soon I thought of another way. Since I am handicapped in one hand, I was being charged only a quarter of the bus fare. This meant that the state government was contributing Rs. 1,200 for me every month. As a gesture of gratitude, I decided to use that money to give out copies of *Jau Devachiya Gava*, the Marathi edition of *Back to Godhead*. Because it is a monthly magazine, I knew it would create interest among the passengers. The bus drivers and conductors encouraged me, and thus the magazine distribution received a kick-start. Bus passengers started reading the copies. Śrīla Prabhupāda's teachings were finally reaching the people of Kolhapur.



The author stands in the customized bus of the Maharashtra Rural Transit Corporation (left), in which he passes out copies of the Marathi edition of Back to Godhead magazine. Lord Caitanya's saṅkīrtana party and the mahā-mantra decorate the back window. Drivers and conductors (above) encouraged Vikram when he presented his idea to spiritualize their bus.



One day a passenger took a copy of BTG from the bus and showed it to his family members waiting to meet him at the bus stand. They appreciated the pictures and the articles, but they thought he had stolen the attractive religious magazine and admonished him to return it. But he wouldn't let it go—he had gotten attached to it.

When I later heard the story from him, I exclaimed, “*Jaya* Prabhupāda!” rejoicing at his good fortune.

Another idea struck me. I noticed that some passengers spent their time listening to music on their cell phones. I realized that literate people can get Śrīla Prabhupāda's mercy by reading *Back to Godhead*, but how can the illiterate ones get that mercy? So I bought an MP3 music player and loaded it with Śrīla Prabhupāda's lectures and Hare Kṛṣṇa *kīrtanas*. If I could play this inside the bus, I thought, everyone would receive the mercy of the holy name. The drivers, the conductors, and my regular co-passengers were all happy with this idea. Throughout the day, Śrīla Prabhupāda's voice was amplified on the bus's internal speakers. Every passenger came in touch with the pure devotee's divine voice.

Sometime later, our bus, No. 7810, received the nickname “The Hare Kṛṣṇa Express,” and whenever it entered the Kolhapur bus station, the entire transport staff welcomed us enthusiastically. Now, even in my absence, they listen to Śrīla Prabhupāda's lectures and *kīrtanas*. Soon another bus will become a “Hare Kṛṣṇa Express.” Passengers now regularly ask me about the magazine, and many have become paid subscribers.

Preaching Through Action

Once I found a bag on the bus containing Rs. 40,000 in cash. There was a business card inside the bag, so I called the owner to tell him I'd found it. He was speechless, unable to express his gratitude. When he insisted I accept something as a reward, I explained how I was try-

ing to share Śrīla Prabhupāda's message with everyone. I confessed that it was Prabhupāda's preaching that had influenced me to return the money, without keeping any for myself. He immediately signed up for three BTG subscriptions. Somehow this story spread, and the local newspaper ran a short article about me.

Another time, I found an expensive cell phone in the bus. When I called the owner, he was greatly relieved. He came to my home and showered me with praise. I asked him to subscribe to the magazine, and he did. Then he told me his name: Shri Rasid Gulab Sayyed. A Muslim! I couldn't believe my ears.





But then I realized that the mercy of Śrīla Prabhupāda and Lord Caitanya Mahāprabhu is all-inclusive. Even those outside the scope of Vedic religion are eligible for devotional service.

I am determined to make as many *Back to Godhead* subscribers as possible. To this date, after about

a year, 145 people have enrolled.

When I hand someone a magazine, I usually say, “Spirituality is like Mother Gaṅgā, but you cannot take the whole Gaṅgā home. This magazine is like the *kamaṇḍalu*, which can carry Gaṅgā to your home and sanctify your whole family.”

I firmly believe that by serving Śrīla Prabhupāda and his mission by distributing his *Back to Godhead* magazine, Hare Kṛṣṇa Express in the form of ISKCON will take me back home, back to Godhead. Let me pray to His Divine Grace for his blessings and causeless mercy. ☸

LABELING BODY PARTS: Animals, Consciousness, and the Problem of Meat-Eating

By Satyarāja Dāsa

IN AN ARTICLE entitled “Born to Bun: Labels to Tell Meat’s Life Story” (*New York Daily News*, April 4, 2013), journalist James Warren informs us about the Obama administration’s recent move to get new information on food labels in the supermarket, specifically on meat products. They now want to let consumers know where the animal was born, raised, and slaughtered. Might this be too much information?

The USDA argues that such labeling is a step toward transparency, benefiting consumers on many levels. It carries on in the tradition of “people want to know,” the same tradition that gave us the now common product-information labels with nutrition facts, calories in food, fat content, and so on. But not everyone agrees that this is desirable, at least not in all cases. At least not in this case. Concerned parties in Mexico and Canada, for example, who are primary beef exporters to the U.S., say that the labels would cause more harm than good. Bill Watson of the Cato Institute, a public policy research organization, says, “Do consumers really want the word ‘slaughtered’ on their meat? No. The consumer information argument is pure baloney. . . .” But the question should be Why? Why wouldn’t consumers want as much detail as possible on meat labels?

“If feds have their way,” writes Warren, “meats on supermarket shelves will include some unappetizing

details, such as where the animal was slaughtered. . . . Labels on meat products sold in the U.S. could soon read like a sad mini-biography of the ranch-raised beasts.”

Many people prefer to think of their meat as attractively wrapped food, pretending it was never alive, never breathing, never responsive to tenderness. If this new law is put into effect, the world will be one step closer to having these illusions dispelled. After all, if something is born, raised, and slaughtered, it lived a life. And if it lived, and now sits on our plates, it was murdered.

The plain truth is this: Many people don’t want to know what they’re eating. Look at how we refer to a variety of flesh foods. We tend to use euphemisms. We call cow, beef; pig, pork; calf, veal; and so on. These terms serve as convenient distractors; they allow us to disguise what flesh-foods really are. Again, we’re talking about once living, breathing creatures who felt pain and pleasure.

Animals in Pain

Perhaps this is the point. Maybe people who eat meat prefer minimal information on their food labels not only because they fool themselves into thinking animals are just food, but because they don’t believe that these creatures could feel pleasure and pain.

Bernard Rollin of Colorado State University, an author of several books on animal rights and one of the people responsible for two U.S. federal laws regulating pain relief for animals, writes that “researchers remained unsure into the

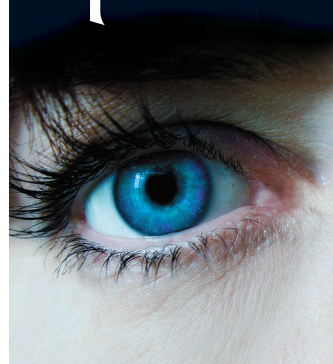
1980s as to whether animals experience pain, and veterinarians trained in the U.S. before 1989 were simply taught to ignore animal pain.” Rollin worked diligently to prove that animals are conscious beings, offering scientifically verifiable grounds for claiming that they feel pain. He has proven that pain in animals can be demonstrated by adverse reactions to negative stimuli, just as in humans, and that positive feelings, or pleasure, can be determined in a similar way.

John Webster, a professor of animal husbandry at Bristol University in the U.K., agrees, and with great sensitivity states the following: “People have assumed that intelligence is linked to the ability to suffer and that because animals have smaller brains they suffer less than humans. That is a pathetic piece of logic, sentient animals have the capacity to experience pleasure and are motivated to seek it, you only have to watch how cows and lambs both seek and enjoy pleasure when they lie with their heads raised to the sun on a perfect English summer’s day. Just like humans.”

They are like humans in more ways than some people would like to admit. When Śrīla Prabhupāda met with Mike Robinson of the London Broadcasting Company in 1976, they spoke about whether or not animals have souls.

Mike Robinson: How do you know that the animal has a soul?

Śrīla Prabhupāda: You can know, also. Here is the scientific proof: The animal eats, you eat; the animal sleeps, you sleep; the animal has sex, you have sex; the animal also defends, you also defend.



Then what is the difference between you and the animal? How can you say that you have a soul but the animal doesn't?

Mike Robinson: I can see that completely. But the Christian scriptures say . . .

Śrīla Prabhupāda: Don't bring in any scriptures; this is a commonsense topic. Try to understand. The animal is eating, you are eating; the animal is sleeping, you are sleeping; the animal is defending, you are defending; the animal is having sex, you are having sex; the animals have children, you have children; they have a living place, you have a living place. If the animal's body is cut, there is blood; if your body is cut, there is blood. So, all these similarities are there. Now, why do you deny this one similarity, the presence of the soul? This is not logical. You have studied logic? In logic there is something called analogy. Analogy means drawing a conclusion by finding many points of similarity. If there are so many points

of similarity between human beings and animals, why deny one similarity? That is not logic. That is not science.

Bad Karma

Many people don't know this, but Pope John Paul II confirmed that according to the teachings of Christianity animals do, indeed, have souls. In 1990 he said that all creatures were given the "breath of life" by God, just like humans were. (See <http://www.dreamshore.net/rococo/pope.html>.) But many Christians still question it. Śrīla Prabhupāda felt that the connection between humans and animals was a given, and that those who supported the killing of creatures in any way were virtually committing suicide. Accordingly, he espoused the doctrine of karma, which states that every action has a commensurate reaction, and explained the severe reactions awaiting animal killers:

Those who kill animals and give them unnecessary pain—as people do in slaughterhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. . . . The International Society for Kṛṣṇa Consciousness recommends that everyone

abandon meat-eating, illicit sex, intoxication, and gambling. When one gives up these sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa mantra. In this way people can save themselves from repeated birth and death. (*Caitanya-caritāmṛta, Madhya-līlā* 24.251, Purport)

But there is an ongoing battle against putting a mini-bio on meat labels. Warren reports that "there is no evidence consumers want such details or that any supposed benefits wouldn't be offset by what industry groups say will be a resulting increase in the cost of meats." The Food Marketing Institute, which represents major retail chains as well as small, local grocery stores, concurs, reporting that the mini-bio on food labels would cost millions of dollars to put into effect and would raise meat prices.

Industry moguls are worried that increased cost would prompt reduced meat-eating in the common household, that consumers would give up meat or at least de-emphasize it in their diet. Given the terrible karmic consequences of chewing on once living beings, that would be a good thing. If higher prices dissuade people from buying the flesh of creatures, a price hike would be a blessing in disguise. ☸

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Vīśakhā Devī Dāśī

A Colorful Spectacle Showcased in

WHITE SPLENDOR



*Śrīla Prabhupāda's vision becomes reality
in South India's largest and most developed city.*

By Tāriṇī Rādhā Devī Dāsī

Photos by Caṇḍa Gaurāṅga Dāsa



THE TAJ MAHAL of the ECR,” exclaimed a German gentleman on beholding the splendor of ISKCON’s Chennai temple, even as the magnificent white shrine, still receiving finishing touches, was partially hidden behind scaffolding. ECR, the popular name for the East Coast Road, is every Chennaiite’s cherished pleasure drive, especially on weekends. The ECR connects Chennai with the ancient heritage spot of Mahabalipuram, and the beaches, resorts, and restaurants along the ECR are favorites of the affluent.

Walk a few meters off the ECR to Hare Krishna Land on Bhaktivedanta Swami Road and you come face to face with the stunning temple. Its architecture combines the South Indian Pallava style of Kanchipuram and Mahabalipuram (the domes) with the style of Kalinga, or Odisha (the spires). The temple architecture represents principles of the *Sthāpatya Veda*. [See the sidebar “A Representation of the Vedic Concept of the Universe.”] Roughly fifty feet high, the building features a banquet hall in the basement, an auditorium on the ground

*The new temple of ISKCON
Chennai delights the eye both
day and night.*





PLEASE
MAINTAIN SILENCE
&
SWITCH OFF
YOUR MOBILE

PLEASE DON'T TOUCH



floor, a balcony on the mezzanine, and above that the main temple hall.

The History

Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda have been active in Chennai since 1971. Śrīla Prabhupāda said that the city was a “good field” for sowing the seeds of Kṛṣṇa consciousness. Indeed, in a 1972 tent program conducted by Śrīla Prabhupāda and his disciples, many prominent men of the city, including the chief justice, took an active part. A center was formally established in 1975.

Noting the people’s positive response to Kṛṣṇa consciousness, Śrīla Prabhupāda wrote in a letter to disciples, “In Madras [Chennai] we have to construct a very gorgeous temple. Now immediately find out some land and begin the construction. Never mind what the cost will be. We are not concerned with the amount of money, but we want a very attractive temple. The money should come from the gentlemen of Madras.”

For many years ISKCON’s leaders in Chennai have been working hard, with this vision of Śrīla Prabhupāda’s firmly in mind. The temple shifted from Adyar to Kilpauk in 1982, and then to T. Nagar in 1988. In 1992 His Holiness Bhānu Swami took over as the temple president and began a dedicated hunt for suitable land. Almost every week he would drive forty-five minutes to the ECR, then a narrow, lonely stretch of road, in the quest for ISKCON Chennai’s permanent home. Although the devotees could not understand his interest in the ECR, he held on to his belief that it would soon develop into something special. At that time devotees

Large windows in the temple display the eight avatars of Lord Kṛṣṇa who rule the planets and the directions.

A Representation of the Vedic Concept of the Universe

In the Sthāpatya Veda a temple is said to mirror the universe. The structure of the temple thus embodies the surface of the earth (*Bhū-maṇḍala*) with its directions and central axis (Mount Meru), the various higher dimensions within the universe (upper planetary systems up to *Brahmaloka*), and the movement of planets as viewed in astronomy.

Earth nourishing the living beings. Since the cow provides nourishment only if dharma and *bhakti* are maintained, we must worship the Lord to continue to exist in this world.



Temple Entrance: *Bhū-maṇḍala*

In the *Purāṇas*, and in Jain and Buddhist cosmology, the universe is described as a series of circular islands and oceans surrounding a central pillar called Mount

Cakras: The Energy Centers

The temple also represents a *viśva-rūpa*, the universe in the form of a man. The feet are the main gate, and the head is the *garbha-gr̥ha*, the deities' private cham-

Brahma-sthānam: Top Center Of the Temple Hall

In *Vastu-śāstra* the elements are represented in the directions. In the center is ether (*akāśa*, or "sky"). Therefore the central area of a building is left open. It is called *brahma-sthānam*, or the place of the creator. It is ideal for meditation—or for *kīrtana*, since *akāśa* is the medium of sound. This area is located in the center of the temple hall, marked by a transparent dome in the ceiling above it. In the floor below this dome is the seventh *cakra*, mentioned previously, which yields spiritual vision. Here light converges upon the worshiper from below and above.



Meru. In the center of this planetary system, called *Bhū-maṇḍala*, is the island of *Jambūdīvīpa*, surrounded by a salt-water ocean. This cosmography is depicted on the floor of the main entrance to the Chennai temple.

Portico: Cow and Calf

Bhū, or Earth, provides a place for human beings to develop their consciousness by providing sustenance for the body. The cow feeding her calf near the entrance to the Chennai temple represents

ber. The deities are the soul of that universal form. On the body of this *viśva-rūpa* are six *cakras*, or energy centers, represented on the stairs leading to the temple hall. The seventh *cakra*, *sahasrāra*, represents spiritual realization. This *cakra* is in the floor at the center of the temple hall, where one can have *darśana* of the deities. It is made of translucent onyx. Lighting from underneath provides a special effect. The design of the seventh *cakra* is modeled on the *Mṛtyuñjaya Yantra* (the Conquest-Over-Death Symbol).

Windows Presided Over By Incarnations

The eight directions (N, E, S, W, NE, SE, NW, SW) govern the five elements and define any space,



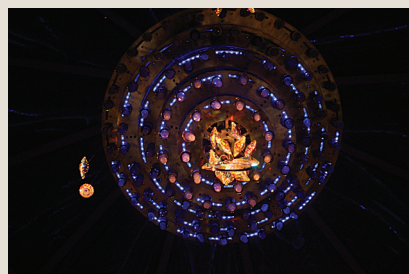
whether a house, a temple, or the universe itself. Planets rule these directions, and eight avatars of the Lord rule the planets and the directions. For instance, the sun and Lord Rāma rule the east. Large windows in the temple hall display these eight avatars and their respective *yantras* (see pages 26–27).

Temple Chandelier

Crystals, occurring naturally in the world, express the inherent geometrical symmetry of the basic elements, which is reflected in the symmetry of the universal structure. Crystals also absorb and amplify energy. Thus they serve to intensify spiritual energy in the temple as well as radiate beauty and light. The main chandelier in the temple is composed of about five hundred Himalayan-quartz crystals.

Śikhara: The Temple Spires

The main *śikhara* over the deities symbolizes Mount Meru, representing the Lord. The *śikhara* also indicates the upward flow



of energy from material to spiritual. The golden *kalaśa* on top of the *śikhara* channels the spiritual energy.



were encouraged by the knowledge that other ISKCON centers, such as those in Mumbai, Bhubaneswar, Vrindavan, and Mayapur, had also begun in remote areas that eventually became the buzz of their respective cities. Finally, in 2002, six acres of land were purchased. The spot seemed ideal—just a few meters from sparkling Buckingham Canal and a few kilometers from the Bay of Bengal. It is also minutes away from VGP Golden Beach, Chennai's first theme park and a popular holiday spot.

Working hard to collect donations in a city dominated by Śaivites (most people in Chennai are devotees of Lord Śiva or believers in impersonalism), the handful of devotees under Bhānu Swami and, from 2004, temple president Sumitra Kṛṣṇa Dāsa steadily worked on constructing the temple, holding grand festivals, and simultaneously expanding the congregation. And they watched with delight as the ECR developed into a scenic beachway. The once narrow road now stretches forty feet across, and the parallel old Mahabalipuram Road has been transformed into an IT corridor, where numerous major corporations have their offices.

The Opening Festival

Billboards, posters, TV spots, newspaper articles, and advertisements on trucks and buses invited the people of Chennai to join in the inaugural events on April 26 last year. Thanks to the publicity, an estimated 35,000 people visited on that day alone. Several TV channels covered the event. Sankara TV presented a live three-hour telecast. Various media outlets interviewed Bhānu Swami and several other devotees.

At 8:00 A.M., the *utsava*, or “festival,” deities moved in a grand procession from the old temple to the new temple. In front of them were musicians playing the *nadasvaram* (a regional instrument similar to the *shenai*), devotees chanting the Lord's names in *nāma-saṅkīrtana*,



and priests reciting Vedic mantras. At 9:00 A.M., the *utsava* deities and the new deities were ceremoniously presented in simple attire. The deities are Rādhā-Kṛṣṇa, with Lalitā and Viśākhā; Nitāi-Gaurāṅga (Caitanya Mahāprabhu and Nityānanda Prabhu); Jagannātha, Baladeva, and Subhadrā; and Lakṣmī-

Nṛsiṃha. The *abhiṣeka*, or consecration bath, soon started, accompanied by a *kīrtana* of the holy names that stretched to nearly four hours.

As the *abhiṣeka* came to an end and the altar doors closed for the dressing of the deities, devotees moved to the temple roof-

top for the installation of the Sudarśana *cakra* (the disc weapon of Lord Viṣṇu, which sits atop all Viṣṇu temples) and the *abhiṣeka* of the *kalaśas* (literally, “pitchers” or “pots”) on the spires of the temple. As the devotees poured sacred water on the *kalaśas*, suddenly a low drone was heard, and soon pet-



als of roses, jasmines, and marigolds dropped from a helicopter, property of Indra Air.

All became still when the conch blew to herald the first *darśana* (viewing) of the deities on Their teakwood altars. Everyone in the temple hall, as well as in the auditorium, the three banquet halls,

and the other areas where screens simulcast the events, stood up, their eyes fixed on the altar doors. As the doors opened, devotees fell flat to offer obeisance, expressing gratitude to Their Lordships. The deities smiled benevolently in Their brilliantly sparkling red and yellow outfits and white and red stone jewelry. Bollywood actress Hema Malini, who had flown from Mumbai to her hometown Chennai for the event, joined other charitable donors in offering the first *ārati*.

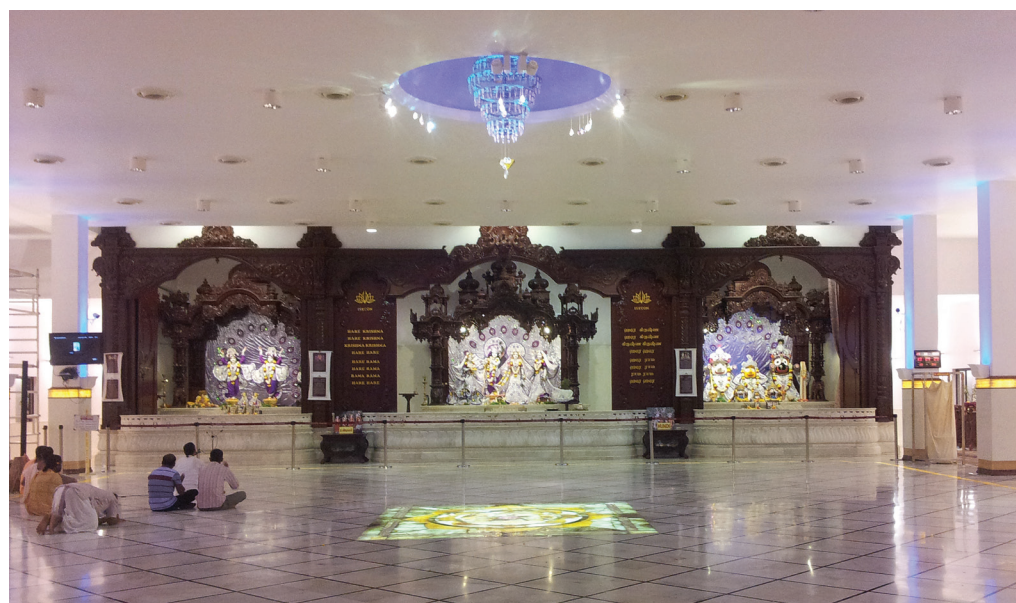
Chennai Charmed

The rest of the day remained busy. People dropped in nonstop and stood in queues to get a glimpse of the deities. Comments from the guestbook reflect their appreciation: “At last a magnificent Kṛṣṇa temple in the city.” “An excellent place to bring relatives and friends.” “Mag-

Shankar, a native of Chennai, illuminated the inside of the temple, transforming it into a giant rainbow. On both sides of the temple hall, whose border of yellow onyx was lit from below, each pillar was flooded with colors. Shining in the center of the floor was the onyx *sahasrāra cakra*. Above, reflecting all the lights, was the seven-layer, 500-piece, Himalayan-crystal chandelier.

The construction took ten years, and some people eager for the temple to be completed said it was late. But, referring to the lighting, sound, and ventilation inside the temple, a member of the congregation, Ramachandradev, remarked that although it was late, it had the latest features.

Another devotee, who worked closely on the project, said, “This is too amazing. I cannot believe I had anything to do with the construction of this temple. Like chil-



The temple hall (left) can accommodate hundreds of guests. Above, devotees take the opportunity for a quiet viewing of the deities.

nificent.” “Wonderful.” “Serene.” “Clean and peaceful.” “I can feel the Lord’s presence.” “An unforgettable day. I never thought I would meet God so soon.”

As the sun withdrew its powerful brilliance, the temple’s special lighting effects, designed by international lighting expert Babu

dren playing, all we did was put some bricks and sand together. But what has manifested here is the *dhāma* [God’s abode]. The Lord has brought Vaikuṇṭha!”

Devotees at ISKCON Chennai continue to be amazed by the sudden appearance of the spiritual world. Whereas before only a few



hundred guests turned up on Sundays, now thousands of devotees throng to the temple daily, and on holidays and weekends the temple hall is constantly full. People have to stand in queues for *sadari*, in which one symbolically accepts the Lord's lotus feet on one's head. The car park, though spread over five acres, is insufficient, and vehicles often spill into the adjoining roads.

Vanloads of people from nearby towns and cities also pour in regularly. They can now appreciate the truth in Śrīla Prabhupāda's words when he said, speaking to his disciples in Mayapur, "Unless we have got a temple like this, nobody would come."

ISKCON Chennai temple president Sumitra Kṛṣṇa Dāsa remarks, "The temple stands as a magnificent

result of the cooperation between the temple residents and the congregation. People are in complete awe and admiration. The Supreme Lord has captivated them by His beauty." ❁

Tāriṇī Rādhā Devī Dāsī is a disciple of His Holiness Jayapatāka Swami and the wife of ISKCON Chennai temple president Sumitra Kṛṣṇa Dāsa.



His Holiness Bhānu Swami (at left in the photo above) has been teaching Kṛṣṇa consciousness at ISKCON Chennai since 1992, when as temple president he began the search for a suitable spot to build a temple. Top: Śrī Śrī Gaura-Nītāi. Right: Śrī Śrī Rādhā-Kṛṣṇa with Lalitā and Viśākhā.



The GOD PARTICLE

Is There Anything Godly About It?

There's a particle more important than the Higgs boson, and we should be investigating it.

By Caitanya Caraṇa Dāsa

DOES 'THE God particle' disprove the existence of God?" a young man asked me after a recent talk, referring to the discovery of the Higgs boson.

"The so-called God particle," I answered, "has zero charge, zero spin, and a near-zero lifespan; it exists for less than a trillionth of a second. Does that sound like God to you?"

"No, not really," replied the questioner, taken aback.

"Exactly," I said. "Its discovery has little bearing on the existence of God; it is just one step forward in the Standard Model, which is just one theory that deals with quantum physics, which is just one branch of physics, which is just one branch of science, which is just one area of human knowledge that deals with material nature, which is just one slice of reality."

I had anticipated questions on this topic and so was prepared.

"Let me quote theoretical physicist Michio Kaku, who writes in the *Wall Street Journal*, in an article entitled *The 'God Particle' and the Origins of the Universe*:

The Standard Model only gives us a crude approximation of the rich diversity found in the universe. One embarrassing omission is that the Standard Model makes no mention of gravity, even though gravity holds the Earth and the sun together. In fact, the Standard Model only describes 4% of the matter and energy of the universe (the rest being mysterious dark matter and dark energy).

From a strictly aesthetic point of view, the Standard Model is also rather ugly. The various subatomic particles look like they have been slapped together haphazardly. It is a theory that only a mother could love, and even its creators have admitted that it is only a piece of the true, final theory.





“So the theory is neither complete nor elegant,” I added. “And if even the full theory doesn’t have any of the attributes of God, what then to speak of one particle within the theory?”

Looking a bit unsure, he asked, “Then why is the particle called ‘the God particle’?”

“Good question. Actually, there is nothing godly about the particle. The name is a deliberately chosen misnomer. The particle is technically known as Higgs boson and derives its name from two scientists: England’s Peter Higgs and India’s Satyendra Nath Bose. Peter Higgs is one of six physicists who, in 1964, proposed the mechanism that suggested the existence of the particle, and boson is a class of

work of the scientists who have done the research, but do we have to be misled by the hype?”

“No,” replied my questioner, satisfied.

The Godly Particle

Later, as I pondered the issue, it struck me that something godly could indeed be derived from “the God particle”; it could be used to draw attention to the actual godly particle, the soul, which the *Bhagavad-gītā* (15.7) says is an eternal fragmental part of God. Research into the infinitesimal quantum particle has rich parallels with research into the infinitesimal spiritual particle, the soul. In fact, I noticed that the whole field of mod-

savants say it isn’t. The *Bhagavad-gītā* (2.17) states that life originates in the soul, which sends a current of consciousness streaming through the body and thereby animates the body’s biochemical machinery.

(2) The unapparent is stunningly greater than the apparent:

Science holds that the layers of existence inaccessible to our senses are far greater than those that are accessible. For example, the visible frequencies comprise only a tiny, narrow band within the greater spectrum of electromagnetic waves. For that matter, half an ounce of water spilled on a table seems insignificant to our eyes, but beyond what our eyes can see, that drop contains 6.023×10^{23} —roughly 600,000 billion billion—molecules.

Like modern science, Vedic spirituality states that what eludes the eye is far greater than what meets it. The spiritual level of existence is much greater and grander than the material. And the happiness available at that spiritual level likewise exceeds the material by millions of times. In fact, the *Śrīmad-Bhāgavatam* proclaims that spiritual happiness is so oceanically great that in contrast the most intense material enjoyment seems as insignificant as a puddle.

(3) The unapparent can be known not by ordinary ways, but only by ways appropriate to it:

The adage “Seeing is believing” has historically been popular as a polemical tool among religion-bashers: “Show me God and the soul, and then I will believe you.” But today’s scientists find themselves at the receiving end of this same old anti-religious jab: “Show me the Higgs boson, and then I will believe you.” And scientists have to respond by using the same argument religionists have always used: “It cannot be seen with the eyes, but can be perceived only by ways suitable to it.”

(4) The appropriate ways require instruments and qualifications:

In modern science, perceiving the Higgs boson requires ultra-sophisticated instruments. In fact, it

It struck me that “the God particle” could be used to draw attention to the actual godly particle, the soul.

particles named after Satyendra Nath Bose because of his work with the particles in the 1920s. When physicist Leon Lederman wrote a book about the particle, his publisher told him the subject was too esoteric to have much appeal. So, like expert spin doctors, they came up with a name that would catch the public imagination: ‘the God particle.’ Most scientists dislike the name, knowing that it overemphasizes the particle’s importance. Science writer John Horgan highlights the inappropriateness of the name on a *Scientific American* blog: ‘This is scientific hype at its most outrageous. If the Higgs is the “God Particle,” what should we call an even more fundamental particle, like a string? The God-head Particle? The Mother of God Particle?’

“Although the name is inapt, it has stuck in the media. And the name is one important reason why the discovery has attracted so much attention. Not to discredit the hard

ern science has broad similarities with the field of Vedic spirituality.

Here are four of those similarities:

- (1) Things are not as they appear;
- (2) The unapparent is stunningly greater than the apparent;
- (3) The unapparent can be known not by ordinary ways, but only by ways appropriate to it;
- (4) The appropriate ways require instruments and qualifications.

(1) Things are not as they appear:

Scientists today dismiss derisively as naïve realism the idea that the world is as it appears. The scientific eye sees things far differently from the normal eye. For example, consider the desk in front of me. It seems solid, but science says it’s mostly empty space. It seems static, but science says it’s filled with electrons whirling around their nuclei a million billion times a second.

Like modern scientists, Vedic spiritualists also assert that all is not as it seems. For example, let’s consider the physical body. It seems to be the source of life, but Vedic

requires the world's most expensive and elaborate instrument: the \$10.5 billion Large Hadron Collider, housed in an eighteen-mile tunnel buried deep underground near the French-Swiss border. In addition to the instrument, ten thousand scientists engaged in years of study, training, and laboratory experience are also required to comprehend the workings and the readings of the instrument. To anyone without these qualifications, the patterns on the sensors that detected the Higgs boson will make little, if any, sense.

Similarly, in Vedic spirituality, perceiving the soul requires a sophisticated instrument, albeit an internal one: a finely tuned consciousness situated in an evolved state called *samādhi*. Also, to discern the evidences as they appear on the sensor of the consciousness requires a systematic study of spiritual philosophy and a diligent practice of meditation techniques. To anyone without these qualifications, the changes in consciousness will make little, if any, sense.

Given these substantial parallels,

there's a strong case to be made that intelligent, enterprising people are needed to embark on research into the godly particle. In fact, there are additional incentives for soul research that are absent in particle physics research:

1. No expense:

The Higgs boson research is stupendously expensive (or scandalously so, depending on one's perspective), requiring as it does billions of dollars. John Horgan, in the above-mentioned article, states that the U.S. government closed down a similar instrument in America (the Superconducting Supercollider) because it "was sucking up tax dollars faster than a black hole." But in comforting contrast, soul research doesn't require any significant expense. One's consciousness just needs to be refined using time-honored meditation techniques centered on the Hare Kṛṣṇa mantra, available for free.

2. Individual verification:

Most of us are not specialists in particle physics, and so we do not have the expensive and complex scientific education necessary to

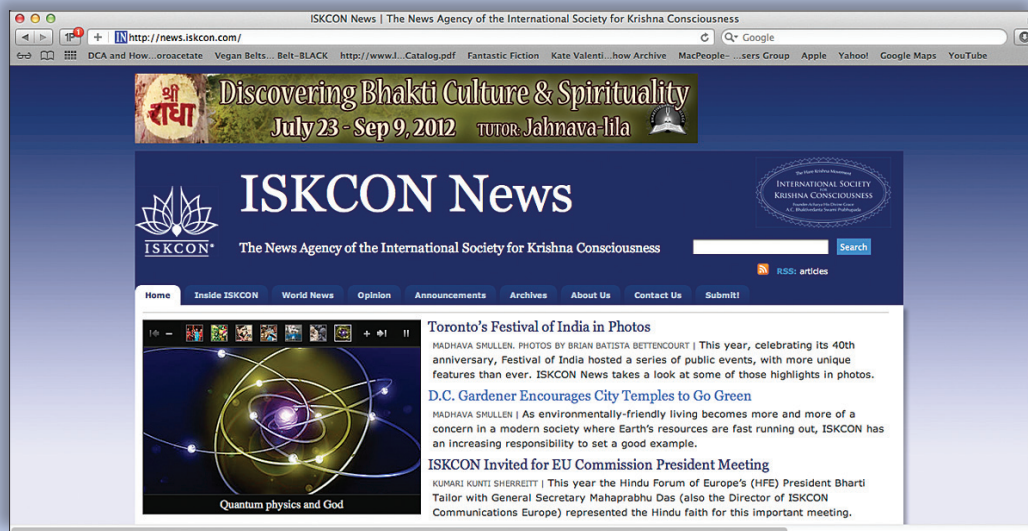
personally verify the existence of the Higgs boson. We have to accept its existence as an article of faith. But all of us can individually practice the simple meditation practices and experientially verify the existence of the soul. This is the bold invitational approach of the *Bhagavad-gītā* (9.2): Though the existence of the soul may seem initially like an article of faith, it soon becomes a living reality. In fact, over time we realize that the soul is the foremost of all realities, the ground reality that enables us to perceive and experience the world we are accustomed to honoring with the word "real."

3. Meaning-enriching:

Most scientists are unclear about how the discovery of the Higgs boson is going to practically benefit humanity. They suggest that it may possibly lead to the development of better technologies. Even if it does, it still won't add anything to our understanding of the meaning, value, or purpose of life. In fact, the whole arena of particle physics is radically disconnected from the world we live in. David Berlinski,

LOOKING FOR NEWS OF THE HARE KṚṢṆA MOVEMENT?

Log on to www.news.iskcon.com



The Internet is the ideal place for timely news, and iskcon.com, run by ISKCON Communications, maintains an active news page. So whether you want to see what's happening in ISKCON or have some news to report, log on to www.news.iskcon.com.

How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32615* (insert amount being given here) *to be used to support Back to Godhead and its related activities, including the Krishna.com website.* A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name BTG as a contingency beneficiary in the event someone named in your will is no longer living. It is recommended that a lawyer help in drafting or amending a will.

*If you live outside the USA, check the estate tax laws for your country.

in his book *The Devil's Delusion*, points this out poignantly:

Over *there*, fields are pregnant with latent energy, particles flicker into existence and disappear . . . time and space contract into some sort of agitated quantum foam. Nothing is continuous. Nothing stays the same for long, except the electrons, and they are identical, like porcelain Chinese soldiers. A pointless frenzy prevails throughout. Over *here*, space and time are stable and continuous. Matter is what it is, and energy is what it does. There are solid and enduring shapes and forms. . . . Changes appear slowly, but even

when rapid, they appear in stable patterns. There is dazzling variety throughout.

He concludes the contrast by underscoring that scientists have “no idea whatsoever how the ordered physical, moral, mental, aesthetic, and social world . . . could have ever arisen from the seething anarchy of the elementary particles. It is like imagining sea foam resolving itself into the Parthenon.”

The discovery of the soul, however, can bring immense meaning and immediate purpose into our lives. Nobel Laureate brain scientist Roger Sperry pointed out, “Beliefs

concerning the ultimate purposes and meaning of life and the accompanying world view perspectives that mold beliefs of right and wrong are critically dependent . . . on concepts regarding the conscious self.”

The discovery of the soul will help us understand that we are not fragile bags of matter doomed to destruction after some feverish flapping in the tiny span of allotted time that is our present life. We will understand that we are indestructible souls destined for eternal happiness. All of us can reclaim that glorious destiny by wisely using our present lifetime for doing soul research and thereby transforming our lifespan into a launching pad for takeoff into immortality. This realization of our spiritual identity can also help us in this world: It can restore a sustainable balance between material and spiritual values in our lives, and thereby free us from the excessive materialism jeopardizing our economy and ecology today.

Can any discovery be as significant as that? ❀

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FROM THE EDITOR

(continued from page 62)

sārasvate (the last syllable is pronounced “tay” not “tee”). And note the long *ā* after the initial *s*. As a disciple of Bhaktisiddhānta Sarasvatī (short first *a*), Prabhupāda is Sārasvatī (long first *ā*).

The word *deve*, translated as “O spiritual master” in the full translation above, is the required grammatical form for *deva* and can also be translated as “O my lord” or “O godly one.”

Then the *praṇati* praises Śrīla Prabhupāda for His service to Kṛṣṇa.

First of all, *gaura-vāṇī-pracāriṇe*: Śrīla Prabhupāda is a guru in the line of Śrī Caitanya Mahāprabhu (*gaura*), and his general mission was to spread (*pracāriṇe*) Lord Caitanya’s teachings (*vāṇī*). By the blessings of his predecessors, he did so like no one else before him.

More specifically, Prabhupāda’s guru asked him to carry Caitanya’s message to the West (*pāścātya-deśa*), beyond the borders of India, especially to the English-speaking world. Bereft of knowledge of Kṛṣṇa and of devotion to Him, the people of the West were caught in

the grip of the debilitating philosophies of *nirviśeṣa* (impersonalism, or *Māyāvāda*) and *śūnyavādi* (voidism, or Buddhism). Prabhupāda introduced Kṛṣṇa to the West with vigorous faith and determination. He met with astounding success in saving countless souls yearning for a tangible relationship with God.

We fortunate beneficiaries of Prabhupāda’s dedicated service to his guru and Kṛṣṇa should acknowledge our appreciation by bowing to his feet and reciting his *praṇati* often, with full concentration and humility. —Nāgarāja Dāsa

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness.

NĀRADA PRAISES DHURUVA

Nārada Muni travels to an assembly of sages to extol the character and activities of his exemplary disciple.

CANTO 4: CHAPTER 12

38 इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः
अभूत्त्रयाणां लोकानां चूडामणिरिवामलः

*ity uttānapadaḥ putro
dhruvaḥ kṛṣṇa-parāyaṇaḥ
abhūt trayāṇāṁ lokānāṁ
cūḍā-maṇir ivāmalah*

iti—thus; *uttānapadaḥ*—of Mahārāja Uttānapāda; *putraḥ*—the son; *dhruvaḥ*—Dhruva Mahārāja; *kṛṣṇa-parāyaṇaḥ*—fully Kṛṣṇa conscious; *abhūt*—became; *trayāṇām*—of the three; *lokānām*—worlds; *cūḍā-maṇiḥ*—the summit jewel; *iva*—like; *amalah*—purified.

In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statues of planetary systems.

PURPORT: The exact Sanskrit terminology for Kṛṣṇa consciousness is here mentioned: *kṛṣṇa-parāyaṇaḥ*. ① *Parāyaṇa* means “going forward.” Anyone who is going forward to the goal of Kṛṣṇa is called *kṛṣṇa-parāyaṇa*, or fully Kṛṣṇa conscious. The example of Dhruva Mahārāja indicates that every Kṛṣṇa conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Kṛṣṇa conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

39 गम्भीरवेगोऽनिमिषं ज्योतिषां चक्रमाहितम्
यस्मिन् भ्रमति कौरव्य मेढ्यामिव गवां गणः

*gambhīra-vego 'nimiṣaṁ
jyotiṣāṁ cakram āhitam
yasmin bhramati kauravya
meḍhyām iva gavāṁ gaṇaḥ*

gambhīra-vegaḥ—with great force and speed; *animiṣam*—unceasingly; *jyotiṣām*—of luminaries; *cakram*—sphere; *āhitam*—connected; *yasmin*—around which; *bhramati*—encircles; *kauravya*—O Vidura; *meḍhyām*—a central pole; *iva*—as; *gavām*—of bulls; *gaṇaḥ*—a herd.

Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

PURPORT: Each and every planet within the universe travels at a very high speed. ② From a statement in *Śrīmad-Bhāgavatam* it is understood that even the sun travels sixteen thousand miles in a second, and from

- (1) What is the significance of the phrase *kṛṣṇa-parāyaṇa*?
(2) According to the *Śrīmad-Bhāgavatam*, how fast does the sun travel?

Brahma-saṁhitā we understand from the *śloka yac-caṣṣur eṣa savitā sakala-grahāṇām* that the sun is considered to be the eye of the Supreme Personality of Godhead, Govinda, and it also has a specific orbit within which it circles.

③ Similarly, all other planets have their specific orbits. But together all of them encircle the polestar, or Dhruvaloka, where Dhruva Mahārāja is situated at the summit of the three worlds. We can only imagine how highly exalted the actual position of a devotee is, and certainly we cannot even conceive how exalted is the position of the Supreme Personality of Godhead.

40 महिमानं विलोक्यास्य नारदो भगवानृषिः आतोद्यं वितुदञ् श्लोकान् सत्रेऽगायत्रचेतसाम्

*mahimānaṁ vilokyāsyā
nārado bhagavān ṛṣiḥ
ātodyaṁ vitudañ ślokān
satre 'gāyat pracetasām*

mahimānam—glories; *vilokya*—observing; *asya*—of Dhruva Mahārāja; *nāradaḥ*—the great sage Nārada; *bhagavān*—equally as exalted as the Supreme Personality of Godhead; *ṛṣiḥ*—the saint; *ātodyam*—the stringed instrument, *viṇā*; *vitudan*—playing on; *ślokān*—verses; *satre*—in the sacrificial arena; *agāyat*—chanted; *pracetasām*—of the Pracetas.

After observing the glories of Dhruva Mahārāja, ④ the great sage Nārada, playing his *viṇā*, went to the sacrificial arena of the Pracetas and very happily chanted the following three verses.

PURPORT: The great sage Nārada was the spiritual master of Dhruva Mahārāja. Certainly he was very glad to see Dhruva's glories. As a father is very happy to see the son's advancement in every respect, so the spiritual master is very happy to observe the ascendancy of his disciple.

नारद उवाच

41 नूनं सुनीतः पतिदेवताया- स्तपः प्रभावस्य सुतस्य तां गतिम्

- (3) Which planet do all the other planets encircle?
- (4) Where did Nārada Muni go after observing the glories of Dhruva Mahārāja?
- (5) What expression is used in the *Bhagavad-gītā* to refer to persons who are attached to the *Vedas* without understanding the purport of the *Vedas*?
- (6) Why were kings formerly known as *rājarṣis*?

दृष्ट्वाभ्युपायानपि वेदवादिनो नैवाधिगन्तुं प्रभवन्ति किं नृपाः

*nārada uvāca
nūnam suniteḥ pati-devatāyāḥ
tapaḥ-prabhāvasya sutasya tām gatim
dṛṣṭvābhyupāyān api veda-vādinō
naivādhigantum prabhavanti kiṁ nṛpāḥ*

nāradaḥ uvāca—Nārada said; *nūnam*—certainly; *suniteḥ*—of Sunīti; *pati-devatāyāḥ*—very much attached to her husband; *tapaḥ-prabhāvasya*—by the influence of austerity; *sutasya*—of the son; *tām*—that; *gatim*—position; *dṛṣṭvā*—observing; *abhyupāyān*—the means; *api*—although; *veda-vādināḥ*—strict followers of the Vedic principles, or the so-called Vedāntists; *na*—never; *eva*—certainly; *adhigantum*—to attain; *prabhavanti*—are eligible; *kiṁ*—what to speak of; *nṛpāḥ*—ordinary kings.

The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Sunīti, who was devoted to her husband, acquired an exalted position not possible to attain even for the so-called Vedāntists or strict followers of the Vedic principles, not to speak of ordinary human beings.

PURPORT: In this verse the word *veda-vādināḥ* is very significant. Generally, a person who strictly follows the Vedic principles is called *veda-vādi*. There are also so-called Vedāntists who advertise themselves as followers of Vedānta philosophy but who misinterpret Vedānta. ⑤ The expression *veda-vāda-ratāḥ* is also found in the *Bhagavad-gītā*, referring to persons who are attached to the *Vedas* without understanding the purport of the *Vedas*. Such persons may go on talking about the *Vedas* or may execute austerities in their own way, but it is not possible for them to attain to such an exalted position as Dhruva Mahārāja. As far as ordinary kings are concerned, it is not at all possible. ⑥ The specific mention of kings is significant because formerly kings were also *rājarṣis*, for the kings were as good as great sages. Dhruva Mahārāja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a *kṣatriya*, nor a great *brāhmaṇa* strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Mahārāja.

42 यः पञ्चवर्षो गुरुदारवाक्षरै- र्भिन्नेन यातो हृदयेन द्यूता वनं मदादेशकरोऽजितं प्रभुं जिगाय तद्भक्तगुणैः पराजितम्

*yaḥ pañca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā*

*vanam mad-ādeśa-karo 'jitaṁ prabhum
jigāya tad-bhakta-guṇaiḥ parājitam*

yaḥ—he who; *pañca-varṣaḥ*—at the age of five years; *guru-dāra*—of the wife of his father; *vāk-śaraiḥ*—by the harsh words; *bhinnena*—being very much aggrieved; *yā-taḥ*—went; *hrdayena*—because his heart; *dūyatā*—very much pained; *vanam*—to the forest; *mat-ādeśa*—according to my instruction; *karaḥ*—acting; *ajitam*—unconquerable; *prabhum*—the Supreme Personality of Godhead; *jigāya*—he defeated; *tat*—His; *bhakta*—of devotees; *guṇaiḥ*—with the qualities; *parājitam*—conquered.

The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his step-mother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, Dhruva Mahārāja defeated Him with the specific qualifications possessed by the Lord's devotees.

PURPORT: The Supreme Godhead is unconquerable; no one can conquer the Lord. But He voluntarily accepts subordination to the devotional qualities of His devotees. For example, Lord Kṛṣṇa accepted subordination to the control of mother Yaśodā because she was a great devotee. The Lord likes to be under the control of His devotees. In the *Caitanya-caritāmṛta* it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. ⑦ Dhruva Mahārāja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This devotional service was of course executed under the direction of a great sage, Nārada. ⑧ This is the first principle of devotional service—*ādau gurv-āśrayam*. In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhruva Mahārāja followed the instruction of Nārada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle—that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only he can conquer the unconquerable. The Māyāvādī philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. Not only does a devotee become one in quality with the Supreme Lord, but he sometimes becomes the father, mother, or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, “Put my

chariot here,” and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

**43 यः क्षत्रबन्धुर्भुवि तस्याधिरूढ-
मन्वारुरुक्षेदपि वर्षपूगैः
षट्पञ्चवर्षो यदहोभिरत्यैः
प्रसाद्य वैकुण्ठमवाप तत्पदम्**

*yaḥ kṣatra-bandhur bhuvi tasyādhirūḍham
anv ārurukṣed api varṣa-pūgaiḥ
ṣaṭ-pañca-varṣo yad ahobhir alpaiḥ
prasādy vaikuṇṭham avāpa tat-padam*

yaḥ—one who; *kṣatra-bandhuḥ*—son of a *kṣatriya*; *bhu-vi*—on the earth; *tasya*—of Dhruva; *adhirūḍham*—the exalted position; *anu*—after; *ārurukṣet*—can aspire to attain; *api*—even; *varṣa-pūgaiḥ*—after many years; *ṣaṭ-pañca-varṣaḥ*—five or six years old; *yat*—which; *ahobhiḥ alpaiḥ*—after a few days; *prasādy*—after pleasing; *vaikuṇṭham*—the Lord; *avāpa*—attained; *tat-padam*—His abode.

Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

PURPORT: Dhruva Mahārāja is described herein as *kṣatra-bandhuḥ*, which indicates that he was not fully trained as a *kṣatriya* because he was only five years old; he was not a mature *kṣatriya*. A *kṣatriya* or *brāhmaṇa* has to take training. A boy born in the family of a *brāhmaṇa* is not immediately a *brāhmaṇa*; he has to take up the training and the purificatory process.

⑨ The great sage Nārada Muni was very proud of having a devotee-disciple like Dhruva Mahārāja. He had many other disciples, but he was very pleased with Dhruva Mahārāja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuṇṭha, which was never achieved by any other king's son or *rājarsi* throughout the whole universe. There is the instance of the great King Bharata, who was also a great devotee, but he attained Vaikuṇṭhaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had

- (7) How was Dhruva Mahārāja able to conquer the Supreme Lord?
- (8) What is the first principle of devotional service?
- (9) Why was Nārada Muni especially pleased to have a disciple like Dhruva Mahārāja?

a deer's body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jaḍa Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikuṇṭhaloka. The lesson from the life of Dhruva Mahārāja is that if one likes, one can attain Vaikuṇṭhaloka in one life, without waiting for many other lives. My Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, used to say that every one of his disciples could attain Vaikuṇṭhaloka in this life, without waiting for another life to execute devotional service. (10) One simply has to become as serious and sincere as Dhruva Mahārāja; then it is quite possible to attain Vaikuṇṭhaloka and go back home, back to Godhead, in one life.

मैत्रेय उवाच

44 एतत्तेऽभिहितं सर्वं यत्पृष्टोऽहमिह त्वया
ध्रुवस्योद्दामयशसश्चरितं सम्मतं सताम्

maitreya uvāca
etat te 'bhihitam sarvaṁ
yat prṣṭo 'ham iha tvayā
dhruvasyoddāma-yaśasaś
caritam sammataṁ satām

maitreyaḥ uvāca—the great sage Maitreya said; *etat*—this; *te*—unto you; *abhihitam*—described; *sarvam*—everything; *yat*—what; *prṣṭaḥ aham*—I was asked; *iha*—here; *tvayā*—by you; *dhruvasya*—of Dhruva Mahārāja; *uddāma*—greatly uplifting; *yaśasaś*—whose reputation; *caritam*—character; *sammataṁ*—approved; *satām*—by great devotees.

The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.

PURPORT: Śrīmad-Bhāgavatam means everything in relationship with the Supreme Personality of Godhead. Whether we hear the pastimes and activities of the Supreme Lord or we hear about the character, reputation, and activities of His devotees, they are all one and the same. Neophyte devotees simply try to understand the pastimes of the Lord and are not very interested in hearing about the activities of His devotees, but such discrimination should not be indulged in by any real devotee. Sometimes less intelligent men try to hear about the *rāsa* dance of Kṛṣṇa and do not take care to hear

about other portions of Śrīmad-Bhāgavatam, which they completely avoid. There are professional *Bhāgavata* reciters who abruptly go to the *rāsa-līlā* chapters of Śrīmad-Bhāgavatam, as if other portions of Śrīmad-Bhāgavatam were useless. This kind of discrimination and abrupt adoption of the *rāsa-līlā* pastimes of the Lord is not approved by the *ācāryas*. (11) A sincere devotee should read every chapter and every word of Śrīmad-Bhāgavatam, for the beginning verses describe that it is the ripened fruit of all Vedic literature. Devotees should not try to avoid even a word of Śrīmad-Bhāgavatam. The great sage Maitreya therefore affirmed herein that the *Bhāgavatam* is *sammataṁ satām*, approved by great devotees.

45 धन्यं यशस्यमायुष्यं पुण्यं स्वस्त्ययनं महत्
स्वर्ग्यं ध्रौव्यं सौमनस्यं प्रशस्यमघमर्षणम्

dhanyaṁ yaśasyam āyuṣyaṁ
puṇyaṁ svasty-ayanam mahat
svargyaṁ dhrauvyaṁ saumanasyaṁ
praśasyam agha-marṣaṇam

dhanyaṁ—bestowing wealth; *yaśasyam*—bestowing reputation; *āyuṣyam*—increasing the duration of life; *puṇyam*—sacred; *svasti-ayanam*—creating auspiciousness; *mahat*—great; *svargyam*—bestowing achievement of heavenly planets; *dhrauvyam*—or Dhruvaloka; *saumanasyam*—pleasing to the mind; *praśasyam*—glorious; *agha-marṣaṇam*—counteracting all kinds of sinful activities.

By hearing the narration of Dhruva Mahārāja one can fulfill desires for wealth, reputation, and increased duration of life. It is so auspicious that one can even go to a heavenly planet or attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because this narration is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.

PURPORT: There are different types of men in this world, not all of them pure devotees. Some are *karmīs*, desiring to acquire vast wealth. There are also persons who are only after reputation. Some desire to be elevated to the heavenly planets or to go to Dhruvaloka, and others want to please the demigods to get material profits. Herein it is recommended by Maitreya that every one of them can hear the narration about Dhruva Mahārāja and thus get their desired goal. It is recommended that the devotees (*akāma*), the *karmīs* (*sarva-kāma*), and the *jñānīs*, who desire to be liberated (*mokṣa-kāma*), should all worship the Supreme Personality of Godhead to acquire their desired goals of life. Similarly, if anyone hears about the activities of the Lord's devotee, he can achieve the same result. There is no difference between the activities and character of the Supreme Personality of Godhead and those of His pure devotees.

[Continued in the next issue.]

(10) How can one go back home, back to Godhead, in one life?

(11) How should a sincere devotee read the Śrīmad-Bhāgavatam?

Simply Bluffing in the Name of Science

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in October 1975 during an early-morning walk in Durban, South Africa.

Śrīla Prabhupāda: Man came from the ape. So why is man not coming from the ape now?

Disciple: It only happened once, and that was enough to start the whole thing.

Śrīla Prabhupāda: Only once? Another rascaldom! We see the flowers and fruits are coming every season. Why once? This is dogmatic. Do we have to accept it? Our experience is that, by nature's way, the same

flower is coming again in the same field.

Disciple: Well, actually Darwin said that there is a missing link.

Śrīla Prabhupāda: What is that missing link? Simply bluffing, and it is going on in the name of science. Just see the fun. Simply misleading, and people are such rascals—civilized man, so-called—they are accepting it as a great theory: “Darwin’s theory is a very big discovery.”

Simply childish rascaldom. There is no reasoning. There is no sense. Man came from the monkey, they say. So why is he not coming now?

Disciple: Well, sometimes there’s a freak of nature.

Śrīla Prabhupāda: “Sometimes”—it is simply for Darwin.



To support his rascaldom, nature has to serve him: “sometimes.” Just see. Why should we believe all this? “Sometimes” is not nature’s law.

Nature’s law is the same, symmetrical. Nature is not obliged to serve Mr. Darwin. “Sometimes,” he said, and only he knew. The rest of us are simply supposed to believe him. “Sometimes” it was done, and it was revealed to Darwin. How did he come to know? How is it that no one but Darwin could understand?

Disciple: They use the same argument against us: that so few people can understand God.

Śrīla Prabhupāda: No. We don’t say that. We say that God first spoke to the sun-god, and the sun-god spoke to his son, Manu, and Manu spoke to Ikṣvāku, who spoke to his son, and in this way, the knowledge came down. *Evaṁ paramparā-prāptam*. That is quite reasonable. We don’t say, “God spoke to me.”

God spoke to Brahmā, and Brahmā spoke to Nārada. Nārada spoke to Vyāsadeva. Vyāsadeva spoke to others. If my forefather said to my grandfather, and my grandfather said to my father, and the same information is passed down through my family, then what is wrong? *Evaṁ paramparā-prāptam*. Kṛṣṇa spoke to Arjuna, and what Arjuna

understood, we are understanding in the same way. How Arjuna understood it, is written in the *Bhagavad-gītā*.

We don’t accept knowledge like that: “Darwin simply knew it.” No. They are number-one rascals, all these so-called scientists. “There is a missing link. Only once from a monkey, man came.” What is this nonsense? Do we have to believe this? Does it make any sense? But because Mr. Darwin is speaking we are expected to accept it.

Disciple: Certain changes take place. Just like if you’re in a hot climate all the time, your blood thins. If you take that further, all of these changes can mount up to some big physical change.

Śrīla Prabhupāda: No change is taking place. Nature is working symmetrically, always. The sun is rising in the morning. That has been going on for millions, millions, millions, millions of years.

Disciple: Gradually the change is taking place.

Śrīla Prabhupāda: No. What change is taking place? In the morning the sun rises on the eastern side. That is going on. The seasonal flower changes according to the season—winter, spring, summer. Everything is going on symmetrically. Because

it is going on symmetrically, we can say that next February it will be a nice season here. Why? Because you have your own experience of last February. We are certain that the same thing will happen next February. Therefore we can say, “There is no such change.” This is nature’s way: *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*. It is very symmetrical. Everything is going on nicely. Nature’s way.

Disciple: One of the strong points of Darwin’s theory . . .

Śrīla Prabhupāda: I don’t find any. Simply foolishness. [Laughter.] A foolish rascal like you will believe it.

Disciple: They argue that five thousand years ago they had no history. So they think that before that time, there was no civilization. Therefore man was like the monkey.

Śrīla Prabhupāda: We don’t speculate. We have got millions of years of history. A child may think something, but an elderly man will not think like that. Because the rascals are thinking in some way, do we have to believe it? Why should I take their word?

We are taking the word of Lord Kṛṣṇa. We accept Him as Supreme. All the great sages accept Him. Why should I accept this rascal Darwin? We are not so foolish. We cannot accept.

Disciple: The scientists always say, “Last year we made a mistake, and now it’s all right.”

Śrīla Prabhupāda: Hmm. “Now we are advanced.” And what is the guarantee that your present theories are correct? You will advance again. That means you are always incorrect.

You say that by chance man came from nature. But you don’t find nature working by chance. Therefore your theory is disproved. If your calculations have even one error, then your whole statement must be accepted as nonsense.

Disciple: People think that life is always getting better.

Śrīla Prabhupāda: Therefore, they are rascals. This is called *māyā* [illusion]. They remain rascals, and still they think they are advanced. ❀

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Profiles of Kṛṣṇa-related websites



iskconbookdistribution.com is so rich with information that you could spend hours looking around the site and still not see everything it has to offer.

In his welcome message on the Home page, ISKCON Minister of Book Distribution Vijaya Dāsa writes, “We hope this website will inspire you to do what was very pleasing to His Divine Grace Srila Prabhupada—book distribution. Here you will find book distribution stories, quotes, videos, audio, images, etc. In short, you will learn of the importance Srila Prabhupada placed on book distribution for our ISKCON. Srila Prabhupada’s books have changed hundreds of thousands of lives in a very positive way. The mission of this website is to increase the number of people who have been blessed by reading Srila Prabhupada’s transcendental words of wisdom.”

Because there is so much to look at on the site, it has three menus to help you find everything. On the very top menu bar are some links to general information, including inspirational messages for those taking part in the yearly book distribution marathon, a biography of Śrīla Prabhupāda, discussions about the philosophical basis of book distribution, and links for contacting the website owners, as well as a link for subscribing to receive an email when new content is added.

A Treasury of Stories

On the next menu bar, a little further down, is the Home page link that will always bring you back to the front page. Next to that, click on the Stories link to find page after page of book distributors’ inspiring stories of their experiences out on the streets. The navigation buttons near the

bottom of the stories page show there are 197 pages of stories from all around the world.

Under the News link are Sankirtan Newsletters and distribution reports from various centers worldwide. When you click on the Video link you will be surprised at the range of videos you can watch: Śrīla Prabhupāda talking about his books, seminars on book distribution, videos of devotees distributing books, as well as lectures, interviews, and dramas—all to inspire you to distribute Śrīla Prabhupāda’s books. The Audio link lets you listen to interviews, lectures, and seminars about book distribution.

Photos, Quotes, and Free E-books

Click on the Gallery link to find posters and banners; photos of devotees on book distribution in parks, prisons, homes, offices, supermarkets, and streets; and photos of Śrīla Prabhupāda with his beloved books.

Under the Quotes link are hundreds of inspiring quotes from Prabhupāda giving encouragement on everything to do with book distribution.

The eBook link reveals a variety of free downloadable books to inspire you, such as the Vaishnava Training and Education handbook on book distribution.

At the end of the menu bar is the Action link. Here you will find information on making stalls, planning festivals, and becoming a weekend book-distributor.

The Home page is filled with links to the latest stories, videos, audio recordings, and resources to support you and inspire you in book distribution. At the bottom of the page is the final menu: quick links categorized under the headings Read, Video, Audio, and Images to help you quickly find what you are looking for.

—Antony Brennan

THE SWIRLING SMOKE of FRAGRANT LOVE

*How incense fits into the practice
of the yoga of devotion.*

By Ūrmilā Devī Dāsī

THE DESIRE FOR a pleasant fragrance fuels the world's perfume industry at twenty-seven billion dollars a year;¹ soaps, laundry detergents, and the various household cleaners generally have scent added; and it is fragrance that gives flavor to food beyond what the tongue alone can taste: sweet, sour, salty, and bitter. Although we might think of our olfactory ability as the least among our senses, smells give us useful information about purity and health and greatly add to the scope and variety of life's pleasures. It should not surprise us, therefore, that Kṛṣṇa, the reservoir of all pleasure, identifies Himself in the *Gītā* as the "fragrance of the earth." Indeed, it is from the earth that the sources of fragrance in food, flowers, leaves, and sap grow. Kṛṣṇa's own spiritual fragrance is described thus: "The eight lotuslike parts of His



body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood, and *aguru*.” (*Caitanya-caritāmṛta*, Antya 19.91)

As chemists can extract the fragrant essence from a flower, so we can extract the essence of spiritual development from life. We do that by finding our happiness in pleasing our source, Kṛṣṇa, through loving service. Part of our service to Kṛṣṇa is to offer Him whatever we can. Since everything is a product of His energy, we are offering Him, with affection, His

own energy. Kṛṣṇa is pleased by this, just as parents feel joy when their children buy them a gift with money received from the parents. So, although from a logical point of view offering fragrance to the source of all fragrance seems pointless and redundant, Kṛṣṇa relishes the loving mood of such an offering, and the devotee who offers the fragrance relishes Kṛṣṇa’s pleasure. Indeed, Kṛṣṇa Himself states, “I am certainly most pleased when nice presentations of fragrant oil, incense, flowers, and palatable foods are offered with love.” (*Śrīmad-Bhāgavatam* 11.27.18)



Yamarāja Dāsa

Billowing from Kṛṣṇa's Homes

When Lord Kṛṣṇa was on earth about five thousand years ago, incense was used as a standard part of receiving a guest or someone returning home.² Incense smoke perfumes the entire area at Kṛṣṇa's pastoral residence in Vrindavan and His city residence in Dwarka. The sacred literature says that incense smoke poured out from the lattice designs of the windows of Kṛṣṇa's residences.

Love means offering the beloved the finest quality we can arrange, and the best incense is made from high-quality natural resins, woods, seeds, flowers, and oils. High-quality natural incense produces

offered, and so forth. The most opulent *arcanā* consists of sixty-four items; the most simple, five items.³

In every list, offering incense to Kṛṣṇa is included. Incense is part of worship of the Lord and His representatives in the scriptures of many of the world's traditions. For example, when Jesus was born, the wise men brought the child gifts of frankincense and myrrh.

The *arcanā* system prescribes offering incense to a picture or three-dimensional form of the Lord, generally placed on furniture set aside as an altar to create a sacred space. The deity's form may be made of sand, clay, wood, or stone, may be contemplated within

foolishly think the *arcā* in the temple to be an idol. Such an *arcā-mūrti* is not an idol but the Lord Himself, and to the proportion to which one is free from sins, he is able to know the significance of the *arcā-mūrti*. (*Bhāg.* 3.1.17, Purport)

Following traditional Vaiṣṇava practice, Śrīla Prabhupāda set the standard for ISKCON that only devotees who have received brahminical initiation ("second initiation") can directly worship the deity on the temple altar. But anyone can perform simple worship at home. To offer incense to Kṛṣṇa, hold the incense with the right hand and circle it clockwise while ringing a bell with the left hand and

saying once, "Here is incense offered to You, Kṛṣṇa." (The Sanskrit is *eṣa dhūpaḥ*, followed by the mantra for the form of Kṛṣṇa one is worshipping, such as *kṛṣṇāya*

When offering incense to Kṛṣṇa, one's mind should be absorbed in the activity—the offering should be done with body, mind, and words.

abundant smoke that fills a room with its scent for many hours. Much of the incense available today is mass-produced and not of good quality, but with care we can ensure that what we offer is natural and healthy and includes a variety of pleasant aromas. Aromas specifically mentioned in the sacred literature include sandalwood, *aguru*, camphor, musk, lotus, and rose. Lord Caitanya refers to a pleasing combination of fragrances called *catuḥsama*: two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron, and one part of camphor (*Cc. Antya* 4.197). It's deeply spiritually satisfying to be able to offer Kṛṣṇa traditional scents we know He enjoys.

Incense in Worship

Offering Kṛṣṇa incense is part of *arcanā*, or worship, one of the nine divisions of *bhakti-yoga*. In delin-eating systems of *arcanā*, the scriptures and saintly teachers prescribe mantras to be used, items to be

the mind, or may be made of jewels, metal, or painted colors. All the forms are of the same spiritual value.

Śrīla Prabhupāda explains that such forms, although apparently made of matter, are fully Kṛṣṇa when prepared and installed according to scripture:

These forms are called *arcā-mūrtis*, or forms of the Lord which can be easily appreciated by the common man. The Lord is transcendental to our mundane senses. He cannot be seen with our present eyes, nor can He be heard with our present ears. To the degree that we have entered into the service of the Lord or to the proportion to which our lives are freed from sins, we can perceive the Lord. But even though we are not free from sins, the Lord is kind enough to allow us the facility of seeing Him in His *arcā-mūrtis* in the temple. The Lord is all-powerful, and therefore He is able to accept our service by presentation of His *arcā* form. No one, therefore, should

namaḥ.) According to the *Bhakti-rasāmṛta-sindhu*, one should also offer a flower after offering incense.

We can also note that just as the form of Kṛṣṇa can be within the mind, so incense can also be offered mentally. Even when offering incense physically, one's mind should be absorbed in the activity—the offering should be done with body, mind, and words.

The *bhakti-yogi* focuses on the happiness of Kṛṣṇa, taking pleasure in Kṛṣṇa's pleasure. After the incense is offered, we then enjoy—as *prasādam*, or Kṛṣṇa's mercy—the wonderful smell that fills our home or temple. In *The Nectar of Devotion*, Śrīla Prabhupāda's summary study of the *Bhakti-rasāmṛta-sindhu*, Prabhupāda writes in this connection:

In the *Hari-bhakti-sudhodaya* there is a statement about the incense which is offered in the temple: "When the devotees smell the good flavor of the incense

which is offered to the Deity, they thus become cured of the poisonous effects of material contamination, as much as one becomes cured of a snakebite by smelling the prescribed medicinal herbs.” The explanation of this verse is that there is an herb found in the jungles which expert persons know how to use to revive the consciousness of one who is bitten by a snake. Simply by smelling that herb one becomes immediately relieved of the poisonous effects of the snakebite. The same example is applicable: when a person comes to visit the temple and smells the incense offered to the Deity, he is cured at that time from all his material contamination.

Any devotee coming into the temple should always offer something to the Deity—fruit, flowers, incense, etc. If one cannot offer anything in cash, something else must be offered. In India the system is that all the ladies and gentlemen who come in the morning to visit the temple bring so many things. Even one morsel of rice or one morsel of flour can be offered. It is a regulative principle that one should not go to see a saintly person or the Deity in the temple without any offering. The

offering may be very humble, or it may be priceless. Even a flower, a little fruit, a little water—whatever is possible—must be offered. So when a devotee comes to offer something to the Deity in the morning, he is sure to smell the good flavor of the incense, and then at once he will become cleansed of the poisonous effect of material existence. (*The Nectar of Devotion*, Chapter 9)

Incense is intimately associated with the Hare Kṛṣṇa movement. Perhaps that is because in ISKCON’s early history, devotees of Kṛṣṇa maintained temples through a business called Spiritual Sky, which manufactured incense and scented oils. Or perhaps it is because today in every ISKCON center visitors often describe how the smell of incense, often mixed with the fragrance of pure ghee (clarified butter) used in cooking, created an immediate sense of a spiritual atmosphere.

One of my favorite times of the day is when I sit at my altar to give Kṛṣṇa some simple articles like incense, flowers, and fruits. When I can put the best quality incense in front of Him, I feel both the room

and my heart becoming purified and filled with satisfaction. ❁

NOTES

1. <http://www.statisticbrain.com/perfume-industry-statistics/>
2. *Śrīmad-Bhāgavatam* 1.11.15: “In each and every door of the residential houses, auspicious things like yogurt, unbroken fruits, sugarcane, and full waterpots with articles for worship, incense, and candles were all displayed. “PURPORT: The process of reception according to Vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned, but by worshiping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits, and other palatable eatables, according to one’s capacity.”
3. The five most basic ingredients for Deity worship are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp, and (5) something edible. (*Cc. Madhya* 24.334, Purport)

Ūrmilā Devī Dāsī, a BTG associate editor, has a Ph.D. in educational leadership from the University of North Carolina in Chapel Hill. Dr. Best Learn to Read, her three-part series to teach reading to children, is available at the Krishna.com Store.

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at Kumbha Mela

By Kṛṣṇāṅgī Rādhe Devī Dāsī

Photos by Śrī Nāthjī Dāsa



TWELVE YEARS ago (2001), I was presented with a once-in-a-lifetime opportunity to attend the Maha Kumbha Mela in Allahabad, India. I recall boarding a flight from Durban, South Africa, to New Delhi, not knowing what to expect. I grew up hearing many stories of the festivities from my dad, Śrī Nāthjī Dāsa, who had been to the Mela in 1989 with His Holiness Indradyumna Swami. Fortunately, I was accompanying my dad, who was experienced in the expedition. Being a third-year university student at the time, I had an enquiring mind and feelings of expectation—along with some trepidation as well. Nonetheless, I embraced the opportunity to delve into the sights, sounds, and holy waters.

Maha Kumbha Mela—“the great festival of the urn”—occurs every twelve years, the exact date determined by astrological calculations. The history of the festival dates back to the beginning of creation. The *Purāṇas* state that during a scuffle between the *devas* (demigods) and the *asuras* (demons) over a pot of immortal nectar, four drops of the nectar spilled in different parts of northern India. Since that time pilgrims have gathered to bathe in the holy waters at these places, including the confluence of the rivers Ganges, Yamuna, and subterranean Saraswati at Allahabad.

In preparation for the festival the banks of the rivers spring up with tents, creating a temporary 6,000-acre town known as Kumbh-nagar. Without knowing that police restrict vehicle access to campsites in the town, I had packed a trolley bag with essentials for my three-night stay in 2001. As we got off the overnight train from New Delhi, we were grateful to find a bicycle rickshaw, and the driver earnestly peddled

A crowd gathers at the entrance to the ISKCON compound at the Maha Kumbha Mela. At the center of the photo is the ox-cart of ISKCON's Padayatras, which travels around India with deities of Śrīla Prabhupāda, Lord Caitanya, and Lord Nityānanda.



his way through to the Kumbh-nagar boom-gate, the farthest point reached by any mode of transport. I tugged on my trolley bag, wheeling it with great difficulty as people pushed their way around me on the sand banks of the holy rivers. We walked alongside sadhus (holy men), naga babas (naked men smeared with ash), politicians and their supporters, yogis from the

Himalaya mountains, and millions of ordinary pilgrims. None seemed intimidated by strange looks from foreigners; nor did they shy away from happy snappers. Everyone continued their journey with a purpose, searching for a place for meditation or rest.

I took in the sights and sounds all around me—loudspeakers blaring lectures or music at every

camp, government hailers shouting announcements, tribes of holy men and women chanting as they walked through the pathways, children clinging to their parents, yogis holding tridents or standing on their head.

As we did not speak Hindi, our search for the ISKCON camp on Sankaracharya Marg proved difficult. After walking for approximately an hour (which felt like eternity at



Śrī Nāthjī Dāsa (left), the author's father, enters the water for a holy dip during his pilgrimage in 2001. Above, the Mela provides a unique opportunity to present Śrīla Prabhupāda's books to the public. At right, Pāñcalī Devī Dāsī, the author's mother, interacts with one of the numerous sadhus attending the Mela.

the time), we were met by the sight of a deity of Śrīla Prabhupāda and the deities of Gaura-Nitāi—small forms of Lord Caitanya and Lord Nityānanda, beautifully residing on the wood-carved ox-cart of the ISKCON Padayatra, a group of devotees who tour India on foot, spreading Kṛṣṇa consciousness.

My Parents' 2013 Visit

My dad was fortunate enough to attend the Mela again this year, making this his third pilgrimage to Allahabad. Together with my mother,

Pāñcalī Devī Dāsī, they ventured off to this exciting yet austere pilgrimage. They were residents at the ISKCON camp, which was abuzz with color, flavor, song, dance, and discussions. My mother described her stay at the camp with enthusiasm.

"I could not believe how the devotees managed to distribute such a variety of *prasāda*. Cooking at the camp with gas burners and coal fires, devotees managed to prepare sumptuous meals for all. The very same *prasāda* was distributed to both devotees staying at the camp and pilgrims walking by. There was



no restriction to quantity, and nobody was turned away. It was amazing that the devotees had a gas-powered roti-maker that rolled out hot rotis for distribution. As we sat in rows at makeshift tables of bricks two tiers high, we enjoyed our meal served to us on stitched banana-leaf plates. A dedicated team of devotees, clad in warm attire, prepared the most aromatic and tasty meals.”

For Śrī Nāthjī, attending his third Maha Kumbha Mela was a lifetime achievement.

“When Indradyumna Swami asked me to join the group from Durban going to the Mela in 1989, I did not know what to expect. But I took the plunge and never looked back—it was a life-changing experi-

Following Prabhupāda’s Program at The Mela

by Dīna Bandhu Dāsa

KUMBHA MELA 2013 was so ecstatic! For more than a month devotees were completely absorbed in Śrīla Prabhupāda’s program of *harināma*, book distribution, and *prasāda* distribution. Every day we would go with the Padayatra cart throughout the Mela and bathe the pilgrims with the real nectar, the nectar of the holy names. We had sponsored *Gītās*, so we sold two small books for Rs. 30, along with a free *Gītā*. In this way the devotees distributed 150,000 *Gītās* and 300,000 small books. Every day we served full meals of *prasāda* (cooked in pure cow ghee from a dairy in Rajasthan) to thousands of pilgrims. On the main bathing day, February 10, we broke our camp record and distributed 10,000 plates of *prasāda*.



The ISKCON camp served meals cooked in pure cow ghee to thousands daily (above). At right, the gas-powered roti-maker delivers a constant supply. At far right, an ISKCON cook prepares Kṛṣṇa prasāda for hungry pilgrims.





ence. Daily I reflect on being with my spiritual master as we walked across the riverbank, singing and dancing in *kīrtana*. This inspired me to return in 2001. Once again, I experienced waking up in a sleeping bag on cold mornings under an army-like tent, being huddled with millions of people, and getting blisters on my feet from walking on cobblestones. Through the austerity, I once again desired to return for the third time, to be a part of the Hare Kṛṣṇa experience at the Mela. Over a thirty-six-year period, I've watched how the ISKCON campsite has grown to become the most attractive and eventful of all."

Camp ISKCON

Being a professional photographer, Śrī Nāthjī was enthusiastic to capture the moments, faces, and moods of the millions at the Mela. Standing on a pontoon bridge to view the massive crowds, he noticed how the ISKCON camp stood out from the rest of the tent city.

Adorned with color and vibrancy, the entrance of the ISKCON camp was eye-catching. An illuminated bamboo structure more than thirty meters high lit the night sky. Unlike the other holy men and women, the Hare Kṛṣṇa devotees were clad in Vaiṣṇava attire of saris or *dhotis*. They distributed books, chanted, talked to other pilgrims about Kṛṣṇa, cooked and served *prasāda*. [See the sidebar "Following Prabhupāda's Program at the Mela."]

The cultural program onstage was filled with enlightening talks from *sannyāsīs* and other senior devotees. Song, dance, and drama attracted thousands to the camp every day. His Holiness Lokanāth

Dīna Bandhu Dāsa, a senior devotee of the Krishna-Balarama Temple in Vrindavan, spoke eloquently on the pastimes of Lord Kṛṣṇa. On the main stage devotees delivered discourses on the *Vedas* and answered thought-provoking questions from listeners.

The chilly morning weather did not deter the devotees at the camp from performing *maṅgala-ārati* (early-morning worship) and the rest of the day's spiritual observances. Although the altar was a medium-sized carved wooden structure that rested on an ox-cart, the standard of worship was meticulous and detailed. Throughout the day devotees chanted and interacted with others. The thirty-plus lifesize motor-controlled dioramas depicting the pastimes of the Lord were a unique feature at the camp.

A Crowded Dip In the Holy Waters

As dawn broke on Mauni Amavasya (the most auspicious bathing day of



Swami led the devotees in chanting and dancing through the pathways that sprawled over the riverbanks. The ocean of mercy was freely flowing as the deities of Gaura-Nitāi glided through the festival.

the 55-day festival), the earliest pilgrims were making their way to the bathing ghats next to Allahabad's medieval fort. Boatmen rowed the devotees upstream to avoid the mudflats. Śrī Nāthjī and Pāncālī headed



Śrī Nāthjī Dāsa at the spartan accommodations of the ISKCON camp, where some devotees spent a full month.

to the confluence of the three rivers to take the auspicious bath. Within the festivities and packed crowds, a group of ISKCON devotees chanted and played musical instruments as they forged through to the confluence of the three rivers.

An estimated thirty million pilgrims would bathe that day. The *Guinness Book of World Records* has billed the Mela as the largest human gathering for a common purpose.

Prabhupada's Merciful Perspective

When Śrīla Prabhupada took part in the Maha Kumbha Mela in 1977, he commented that although many attend the Mela for spiritual liberation, devotees engaged in Kṛṣṇa's service are already liberated. It is the duty of the devotees attending the Mela to use this platform to spread the names of Lord Kṛṣṇa.

Following Śrīla Prabhupada's instructions devotees raised the standard of creativity, organization, and

devotion by providing a true Hare Kṛṣṇa experience to all who visited the camp. One of the most remarkable moments was the arrival of the deity of Lord Bālajī, the form of Lord Kṛṣṇa from the famous Tīrūmala temple in South India. Senior devotees welcomed the entourage to the ISKCON camp, where South Indian priests performed the traditional marriage ceremony of Lord Bālajī. The ISKCON stage was turned into a South Indian reservoir of chanting the different names of Lord Kṛṣṇa. Attracted onlookers clapped and chanted to the tunes of the Hare Kṛṣṇa *mahā-mantra*.

Every pilgrim passing through the ISKCON camp received spiritual benefit by either chanting, receiving a spiritual book, partaking in a wholesome *prasāda* meal, or seeing the beautiful deities of Gaura-Nitāi. Śrīla Prabhupāda must have been truly pleased by the efforts of the devotees.

We can all aspire to be a part of the diverse gathering known as the

Maha Kumbha Mela and the Hare Kṛṣṇa experience there in 2025. ☸

Kṛṣṇāṅgī Rādhe Devī Dāsī, a disciple of Indradyumna Swami, lives in Durban, South Africa, with her husband, Muralidhara Dāsa, and their daughters Vraja-Sundari (five years old) and Varsana-Rani (one year old). She is an English-language lecturer at the tertiary level. Among other services, her main focus is to develop children in Kṛṣṇa consciousness. She founded and currently hosts the "Krishna's Kids" program at the Durban temple.

Śrī Nāthjī Dāsa, a disciple of Indradyumna Swami, lives in Durban with his wife, Pāñcālī Devī Dāsī. He joined ISKCON in 1978. Being a professional photographer, Śrī Nāthjī uses his expertise to capture ISKCON Durban's major events and programs, which included "Feeding the Children of the Rainbow Nation" with former President Nelson Mandela.

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- Allahabad, UP** — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (532) 2416718/ iskcon.allahabad@pamho.net
- Amravati, Maharashtra** — Saraswati Colony, Rathi Nagar 444 603/ Tel. (721) 2666849 or 9421805105/ iskconamravati@gmail.com
- Amritsar, Punjab** — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (183) 2540177
- Aravade, Maharashtra** — Hare Krishna Gram, Tel. Tasgaon, Dist. Sangli/ Tel. (2346) 255766 or 255515, or 09371163955/ iskcon.aravade@pamho.net
- Bangalore, Karnataka** — Hare Krishna Hill, Chord Rd., 560 010/ Tel. (80) 23471956 or 23578346/ Fax: (80) 23578625/ manjunath36@iskconbangalore.org
- Bangalore, Karnataka** — ISKCON Sri Jagannath Mandir, No. 5 Sripuram, 1st cross, Sheshadri-puram, Bangalore 560 020/ Tel. 9901060738 or 9886709603/ varada.krsna.jps@pamho.net
- Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (265) 2310630 or 2331012/ iskcon.baroda@pamho.net
- Beed, Maharashtra** — Saint Sawata Mali Chowk, Mondha Road, Beed 431 122/ Tel. (2442) 231799 or 233054
- Belgaum, Karnataka** — Shukravat Peth, Tilak Wadi, 590 006/ Tel. (831) 2436267 or 2400108/ devamrita.rns@pamho.net
- ◆ **Bhubaneswar, Odisha** — N.H. No. 5, IRC Village, 751 015/ Tel. (674) 2553517, 2553475, or 2554283/ gm.iskconbbsr.ggs@pamho.net
- Brahmapur, Odisha** — Hare Krishna Temple, NH-5, Brahmapur, Dist. Ganjam, 760 008/ Tel. (680) 2116100 or 9437179400/ pancharatna.gkg@pamho.net
- Brahmapur, Odisha** — Sri Ram Govinda Mandir, Aska Rd., at Post Ankuspur, Brahmapur, Dist. Ganjam, 761 100/ Tel. (680) 2485720/ srigopalccd@yahoo.co.in
- Chamorshi, Maharashtra** — 78, Krishna Nagar, Chamorshi 264 403, Dist. Gadchiroli/ Tel. 09423422914
- Chandigarh, Punjab** — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (172) 2601590 or 2603232/ iskcon.chandigarh@pamho.net
- Chennai, TN** — Hare Krishna Land, off ECR, Akkarai, Sholinganallur, Chennai 600 119/ Tel. (44) 24530921 or 24530923/ iskconchennai@gmail.com
- Coimbatore, TN** — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/ Tel. (422) 2574508, 2574812, or 2574813/ info@iskcon-coimbatore.org
- Dwarka, Gujarat** — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (2892) 34606/ Fax: (2892) 34319
- Gadei Giri, Odisha** — Post Alalob Via Balikuda, Dist. Jagatsinghpur, 754 108/ (6724) 238112/ srigopalccd@yahoo.co.in
- Ghaziabad, UP** — Hare Krishna Marg, R-11/35, Raj Nagar, 201 002/ Tel. 9312438001 or 9312438000/ iskcon.ghaziabad@pamho.net
- Guntur, AP** — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam** — Ulubari Chariali, South Sarania, 781 007/ Tel. (361) 2525963
- Hanumakonda, AP** — Neeladri Rd., Kapuwada, 506 011/ Tel. (8712) 77399
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- Haridwar, Uttaranchal** — Srila Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda, 249 401/ Tel. (1334) 260818
- Hyderabad, AP** — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. 8106130279 or (40) 24744969/ iskcon.hyderabad@pamho.net; Guesthouse: guesthouse.iskconhyd@pamho.net
- Imphal, Manipur** — Hare Krishna Land, Airport Rd., 795 001/ Tel. (385) 2455693/ manimandir@sancharnet.in
- Indore, MP** — ISKCON, Nipania, Indore/ Tel. 9300474043/ mahaman.acbsp@pamho.net
- Jaipur, Rajasthan** — ISKCON, Giridhari Dajji Temple, ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: 84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020) Tel. (141) 2782765 or 2781860/ jaipur@pamho.net
- Jammu, J&K** — Srila Prabhupada Ashram, c/o Shankar Charitable Trust, Shakti Nagar, Near AG Office/ Tel. (191) 2582306
- Jhansi, UP** — Inside Salyar Gate, Near Kali Badi/ Tel. (510) 2443602
- Kanpur, UP** — Mainawati Marg, Bithur Rd., Nawabganj, 208 002/ Tel. 9037188117, 9198707801, or 9198707804/ iskcon.kanpur@pamho.net
- Katra, J&K** — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (1991) 233047
- Kolkata, WB** — 3C Albert Rd. (behind Minto Park, opp. Birla High School), 700 017/ Tel. (33) 2287-3757 or -6075/ iskcon.calcutta@pamho.net
- Kurukshetra, Haryana** — ISKCON, Main Bazaar, 136 118/ Tel. (1744) 234806 or 235529
- Lucknow, UP** — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (522) 2635000, 2630026; or 9415235050/ iskcon.lucknow@pamho.net
- Ludhiana, Punjab** — Sterling Tower, Vrindavan Rd., Civil Lines, 141001/ Tel. 9316970600 or (161) 2770600/ iskcon.ludhiana@pamho.net
- Madurai, TN** — 37 Maninagar Main Road, 625 001/ Tel. (452) 274-6472
- Mangalore, Karnataka** — ISKCON Sri Jagannath Mandir, near Hotel Woodlands, Bunts Hostel Rd., 575 003/ Tel. (824) 2423326 or 2442756, or 9844325616
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- Moirang, Manipur** — Nongban Enkhoh, Tidim Rd./ Tel. (3879) 795133
- ◆ **Mumbai, Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (22) 26206860/ Fax: (22) 26205214/ info@iskconmumbai.com; guesthouse.mumbai@pamho.net
- ◆ **Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (22) 23665500/ Fax: (22) 23665555/ info@radhagopinath.com
- Mumbai, Maharashtra** — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (22) 28454667 or 28454672/ Fax: (22) 28454981/ jagjivan.gkg@pamho.net
- Mysore, Karnataka** — #31, 18th Cross, Jayanagar, 570 014/ Tel. (821) 2500582 or 6567333/ mysore.iskcon@gmail.com
- Nagpur, Maharashtra** — Bharatwada Road, Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market, Nagpur 440 008/ Tel. 937015638, 9371064102 or 9423635311/ iskcon.nagpur@pamho.net
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- New Delhi** — 41/77, Punjabi Bagh (West), 110 026/ Tel. (11) 25222851 or 25227478/ iskcon.punjabi.bagh@pamho.net
- Noida, UP** — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (120) 2506211
- Pandharpur, Maharashtra** — Hare Krishna Dham, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (2186) 267242 or 267266, or 9423335991/ iskcon.pandharpur@pamho.net
- Patna, Bihar** — Sri Sri Banke Bihariji Mandir, Golok Dham, Budha Marg, Patna-1/ Tel. (612) 2220794, 2687637, or 2685081; or 09431021881/ Fax: (612) 2205929/ krishna.kripa.jps@pamho.net
- Pune, Maharashtra** — 4 Tarapur Rd., Camp, 411 001/ Tel. (20) 41033222 or 41033223/ nvcc@iskconpune.in
- Pune, Maharashtra** — New Vedic Cultural Center, Katraj-Kondwa Bypass, 411 048/ Tel. (20) 41033222 or 3/ nvcc@iskconpune.in
- Puri, Odisha** — Bhakti Kuti, Swargadwar, 752 001/ Tel. (6752) 231440
- Rajahmundry, AP** — Hare Krishna Land, Goutami Ghat, 533 101/ Tel. (883) 2442277 or 2442288/ gopinathdasa@yahoo.com
- Rajkot, Gujarat** — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
- Raipur, Chhattisgarh** — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (771) 5037555
- Ranaghat, WB** — Gourdam, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (3473) 281150 or 281226/ shyamrup.jps@pamho.net
- Salem, TN** — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (427) 2001686/ iskcon.salem@pamho.net
- Secunderabad, AP** — 27 St. John's Rd., 500 026/ Tel. (40) 780-5232/ Fax: (40) 814021
- Silchar, Assam** — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (3842) 34615
- Siliguri, WB** — ISKCON Road, Gitalpara, 734 406/ Tel. (353) 426619, 539046, or 539082/ Fax: (353) 526130
- Solapur, Maharashtra** — Amruta Apartment, Old Akalkot Nagar, Dist. Solapur, 413 005/ Tel. 9371178393/ shursendas@yahoo.co.in
- Srirangam, TN** — 103 Amma Mandapam Rd., Srirangam, Trichy 620 006/ Tel. (431) 2433945/ iskcon.srirangam@yahoo.co.in
- Surat, Gujarat** — Ashram Rd., Jahangirpura, 395 005/ Tel. (261) 276-5891 or 276-5516/ surat@pamho.net
- Thiruvananthapuram, Kerala** — Hospital Rd., Thycaud, 695 014/ Tel. (471) 2328197/ jsdasa@yahoo.co.in
- Tirunelveli, TN** — 10B Tiruvananthapuram, Near Vannarapettai Circle, 627 002/ Tel. (462) 2501640
- Tirupati, AP** — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (877) 2231760 or 2230009/ revati.raman.jps@pamho.net; Guesthouse: guesthouse.tirupati@pamho.net
- Udhampur, J&K** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar, 182 101/ Tel. (1992) 270298/ info@iskconudhampur.com
- Ujjain, MP** — 35-37 Hare Krishna Land, Bharatpuri, 456 010/ Tel. (734) 2535000 or 2531000, or 9300969016/ Fax: (734) 2536000/ iskcon.ujjain@pamho.net
- Vallabh Vidyanagar, Gujarat** — Opp. B&B Polytechnic, Mota Bazaar, Dist. Anand, 388 120/ Tel. (26192) 230796 or 233012/ iskcon.vnagar@pamho.net
- Varanasi, UP** — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (542) 276422 or 222617
- Vellore, TN** — Chennai Ext. Centre, 10-12, 10th East Cross Rd., Gandhi Nagar, 632 006
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- Visakhapatnam, AP** — Hare Krishna Land, Sagarangar-45 (City office and mail: Plot No. 52, Pandurangapuram Beach Rd., Visakhapatnam 530 043)/ Tel. (891) 2528376 or 6537625/ samba.jps@pamho.net; Guesthouse: guesthouse.vizag@pamho.net
- ◆ **Vrindavan, UP** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. & fax: (565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse) Tel. (565) 2540022/ ramamani@sancharnet.in
- Warangal, AP** — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (8712) 426182

RURAL COMMUNITIES

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Assam — Karnamadhur, Dist. Karimganj

Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/ Tel. (218) 623473

Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. (40) 65520070 or 9440057263

Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794

Mayapur, WB — (contact ISKCON Mayapur)

Puri, Odisha — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (6752) 230494

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Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546
Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P.
Yamunanagar, Haryana — Hare Krishna Dham, Sri Sri Radha Kunj Bihari Mandir, Near Lal Dwara Road, Opposite Raghunathpuri, Lal Dwara Colony, Near Gopal Motor Garage, 135003/ Tel. 9996001817/ kumarstainless@yahoo.in

ADDITIONAL RESTAURANT

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (33) 24866922 or 24866009

MALAYSIA

Bahau — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/ paramanandakp@yahoo.com
Bukit Mertajam — 429 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/ arumugam@notes.asemal.com.my
Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601
Klang — No. 20, Lorong Besi 4, Off J1, Teluk Pulau, Selangor D.E., 41100/ Tel. +60 (12) 6342464, (12) 3179206 or (603) 33712060/ ramram991@yahoo.com
Kuala Lumpur — Lot 9901, Jalan Awan Jawa, Taman Yarl, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskonkl.com
Kuching — Lot 680, Block 250, Lorong Kettitir 3, Batu Kawa, 93250 Kuching, Sarawak/ Tel. +60 (82) 688-708
Penang — 43A Jalan Kebun Bunga, 11350 Penang/ Tel. +60 (4) 229-5958/ isana_gauranga@hotmail.com
Prai — 3051 Lorong Jelawat 4, Seberang Jaya, 13700 Prai/ Tel. +60 43808897 or 43809989/ Fax: 43808898/ kaleshdas@gmail.com
Seremban — 28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1, Taman Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/ ppnada@tm.net.my
Sungei Petani — Lot 46, Jalan 1/6, Taman Sri Wang, 08000 Sungei Petani/ abbay_143@hotmail.com
Taiping — 24 Lorong Panglima (Cator Ave.), Assam Kumbang, 34000 Taiping, Perak D.R. (mail: 590 Jalan Wat Siam, Kampung Pinang, 34600 Kamunting, Taiping, Perak)/ Tel. +60 (5) 807-9702 or 808-1475

Teluk Intan — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (32) 83254

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Alaminos, Philippines — 3rd/4th Floors, Donato's Trading Building, F. Fule Street, Alaminos, Laguna 4001/ Tel. +63 (49) 5672104 or 9106576483
Bangkok, Thailand — Soi 3, Tanon Itsarapap, Toonburi/ Tel. +66 29445346, 814455401 or 897810623/ swami.bvv.narasimha@pamho.net
Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N. N. Paul Blvd./ Tel. + 880 (31) 610822
Chittagong, Bangladesh — Sri Krishna Mandir, in front of Afmi Plaza, Prabartak Sangha (mail: P. O. Box 440)/ Tel. +880 (31) 2551950, 610822; or 1819395948/ iskonctg@gmail.com
Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (11) 2433325/ Fax: +94 (11) 2471099/ iskon@slt.lk
Denpasar, Indonesia — Radha-Rasesvara Mandir, Jl. Tanah Putih, Gg. Tanah Ayu, Blumbungan, Sibang Gede, Abiansema, Badung, Bali, 80352/ Tel. +62 (361) 228391, 462596, or 3145052/ Fax: (361) 467722/ iskon_id@yahoo.com
Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (2) 236249/ Fax: (2) 837287/ iskon_bangladesh@yahoo.com
Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (2) 7122747 or 7122488/ info@iskonbd.org
Hong Kong — 6/F Oceanview Court, 27 Chatham Rd. South (mail: P.O. Box 98919)/ Tel. +852 2739-6818/ Fax: +852 3909-3950/ iskonhk@iskonhk.org
Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (21) 489-9646/ matsyads@bogar.wasantara.net.id
Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P. O., Panja
Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurhat P. O., Abhaynagar
Kathmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (1) 4373790 or 4373786/ Fax: (1) 414409 (Attn: ISKCON)/ iskonkathmandu@gmail.com
Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha St., Nanshe, Mandalay/ sdas108@hotmail.com
Manila, Philippines — #9105 Banuyo St., San Antonio Village, Makati City/ Tel. & fax: +63 (2) 8901947/ Tel. +63 (2) 8963357/ iskonmanila@yahoo.com
Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke St., Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm
Osafia, Israel — P. O. Box 2232, Osafia Village 30090/ Tel. +972 (4) 839-2876
Osaka, Japan — 1-1-17 Katamachi, Miyakojima-ku, Osaka 534-0025/ Tel. +81 (6) 6352-0729
Sylhet, Bangladesh — Yugal Tila, Kajalsah, Opp. Osmani Medical College, Gate No. 1, Sylhet 03100/ Tel. +880 821721358, 1711478190, or 1718781144/ info@iskonksylhet.com
Taipei City, Taiwan — Zhong Xiao East Rd., Sec 2, Lane 39, Alley 2, No 3, 2F/ Tel. +886 (2) 2395-6010 or 2395-6715/ bhavna@ms22.hinet.net
Tokyo, Japan — 2-23-4 Funabori, Edogawa-ku, Tokyo 134-0091/ Tel. +81 (3) 3877-3000/ iskon.new.gaya.japan@gmail.com
Yogyakarta, Indonesia — P. O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

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Bangladesh (Sri Pundarik Dham) — Mekhla, Hathazari, Dist. Chittagong/ Tel. +880 (31) 610822
Bangladesh (Comilla) — Jagannathpur, Comilla
Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

RESTAURANTS

Tokyo — Vegetable-Kitchen Govinda's, 5-17-10 Nakano, Nakano-ku, Tokyo 164-0001/Tel. +81 (3) 3387-8998; govindas_murata@yahoo.co.jp
Tokyo — Devadeva Cafe, 2-14-7 Kichijoji-Honcho, Musashino-City, Tokyo/ Tel. +81 (422) 21-6220; info@devadevacafe.com

NORTH AMERICA

CANADA

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Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ harekrishna.edmonton@gmail.com
Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskonmontreal@gmail.com
Ottawa, Ontario — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ iskonottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadishadas@yahoo.com
Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ toronto@iskon.net
Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715/ ISKCONVancouver@gmail.com; Govinda's Bookstore & Cafe/ Tel. (604) 433-7100 or 1-888-433-8722

RURAL COMMUNITY

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Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com
Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181/ info@iskonboston.org
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 ◆ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ info@radhakalachandji.com
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Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/ kalakantha.acbsp@pamho.net
Hartford, Connecticut — 1683 Main St., E. Hartford 06108/ Tel. & fax: (860) 289-7252/ pyari108@gmail.com
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Kansas City, Missouri — 5201 Paseo Blvd./ Tel. (816) 924-5619/ Fax: (816) 924-5640/ rvc@rvc.edu
Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com
Las Vegas, Nevada — 7181 Dean Martin Dr., 89118/ Tel. (702) 434-8332/ info@govindascenter.com
 ◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ membership@harekrishna.com
 ◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: 3109 Grand Ave. #491, Coconut Grove, FL 33133)/ Tel. (305) 442-7218/ devotionalservice@iskon-miami.org
New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or (504) 638-3244
 ◆ **New York, New York** — 305 Schermerhorn St., Brooklyn 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ ramabhadra@aol.com
 ◆ **New York, New York** — The Bhakti Center, 25 First Ave., 10003/ Tel. (212) 253-6182
Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865/ info@iskonorlando.com
Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ info@iskonphiladelphia.com
 ◆ **Philadelphia, Pennsylvania** — 1408 South St., 19146/ Tel. (215) 985-9303/ govindasvegetarian@gmail.com
Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ premadhatridd@gmail.com
Portland, Oregon — 2095 NW Alcock Dr., Suites 1107 & 1109, Hillsboro 97124/ Tel. (503) 675-5000/ info@iskonportland.com
 ◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/ Fax: (314) 535-0672/ rpsdas@gmail.com
Salt Lake City, Utah — 965 E. 3370 South, 84106/ Tel. (801) 487-4005/ utahkrishnas@gmail.com
San Antonio, Texas — 677 Oxford Trace, 78240/ Tel. (210) 420-1182/ aadasa@gmail.com
 ◆ **San Diego, California** — 1030 Grand Ave., Pacific Beach 92109/ Tel. (858) 483-2500/ Fax: (858) 483-0941/ krishna.sandiego@gmail.com
San Jose, California — Mountain View, California, 1965 Latham St., 94040/ Tel. 408 293 4959/ isvtemple108@gmail.com
Seattle, Washington — 1420 228th Ave. S.E., Sammamish 98075/ Tel. (425) 246-8436/ Fax: (425) 868-8928/ info@vedicculturalcenter.org
 ◆ **Spanish Fork, Utah** — Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ Fax: (801) 798-9121/ carudas@earthlink.net
Tallahassee, Florida — 1323 Nylis St., 32304/ Tel. & fax: (850) 224-3803/ tallahassee.iskon@gmail.com
Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ madhupati.jas@pamho.net
 ◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ sandaminid@cs.com
Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ info@iskonofdc.org

RURAL COMMUNITIES

◆ **Alachua, Florida (New Raman Reti)** — 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com
Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ talavan@hughes.net
Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo (mail: HC-01, Box 8440, Gurabo, PR 00778)/ Tel. (787) 367-3530 or (787) 737-1722/ manonatha@gmail.com
Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ bkgoswami@earthlink.net

CENTERS AROUND THE WORLD

- ◆ **Moundsville, West Virginia (New Vrindaban)** — 3759 McCrearys Ridge Rd., 26041/ Tel. (304) 843-1600 (Guesthouse extension: 111)/ mail/newvrindaban.com
- Mulberry, Tennessee (Murari-sevaka)** — 532 Murari Lane, 37359/ Tel. (931) 759-6888/ murari_sevaka@yahoo.com
- Port Royal, Pennsylvania (Gita Nagari)** — 534 Gita Nagari Rd./ Tel. (717) 527-4101/ dhruva.bts@pamho.net
- Sandy Ridge, North Carolina** — Prabhupada Village, 1283 Prabhupada Rd., 27046/ Tel. (336) 593-2322/ prabhupadavillage@gmail.com
- ADDITIONAL RESTAURANT**
- Hato Rey, Puerto Rico** — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com

EUROPE

UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland** — Sri Sri Radha-Madhava Mandir, Brooklands, 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (28) 9062 0530/ hk.temple108@gmail.com
- Birmingham, England** — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/ iskconbirmingham@gmail.com
- Cardiff, Wales** — The Soul Centre, 116 Cowbridge Rd., East Canton CF11 9DX/ Tel. +44 (29) 2039 0391/ the.soulcentre@pamho.net
- Coventry, England** — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (24) 7655 2822 or 5420/ haridas.kds@pamho.net
- ◆ **Dublin, Ireland** — 83 Middle Abbey St., Dublin 1/ Tel. +353 (1) 661 5095/ dublin@krishna.ie; Govinda's: info@govindas.ie
- Lesmahagow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (1555) 894790/ Fax: +44 (1555) 894526/ karunabhavan@aol.com
- Leicester, England** — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (116) 276 2587/ pradyumna.jas@pamho.net
- ◆ **London, England (city)** — 10 Soho St., W1D 3DL/ Tel. +44 (20) 7437-3662; residential /pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (20) 7439-1127/ london@pamho.net
- ◆ **London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (1923) 851000/ Fax: +44 (1923) 851006/ info@krishnatemple.com; Guesthouse: bmguesthouse@krishna.com
- London, England (south)** — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 7988857530/ krishnaprema89@hotmail.com
- London, England (Kings Cross)** — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/ Tel. +44 (20) 7168 5732/ foodforalluk@aol.com
- Manchester, England** — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (161) 226 4416/ contact@iskconmanchester.com
- Newcastle-upon-Tyne, England** — 304 Westgate Rd., NE4 6AR/ Tel. +44 (191) 272 1911
- ◆ **Swansea, Wales** — 8 Craddock St., SA1 3EN/ Tel. +44 (1792) 468469/ iskcon.swansea@pamho.net (restaurant: govin-das@hotmail.com)

RURAL COMMUNITIES

- Upper Lough Erne, Northern Ireland** — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (28) 6772 3878/ govindadwipa@pamho.net
- London, England** — (contact Bhaktivedanta Manor) Programs are held regularly in more than forty other cities in the UK. For information, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk

ADDITIONAL RESTAURANTS

- Dublin, Ireland** — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (1) 475 0309/ Fax: +353 (1) 478 6204/ info@govindas.ie
- Dublin, Ireland** — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (1) 661 5095/ praghosa.sdg@pamho.net

GERMANY

- ◆ **Cologne** — Taunusstr. 40, 51105/ Tel. +49 (221) 8303778
- Hamburg** — Eiftestrasse 424, 20537/ Tel. +49 (40) 4102848/ vaidac@aol.com
- Heidelberg** — Forum 5, Wohnung 4, 69126/ Tel. & fax: +49 (6221) 384553/ info@iskcon-heidelberg.de
- Munich** — Wachenheimer Strasse 1, 81539/ Tel. +49 (89) 68800288/ iskcon.muenchen@krishnatempel.de
- Trier** — Boecking Str. 4a, 55767 Abentheuer/ Tel. +49 (6782) 980436/ Fax: +49 (6782) 980437/ info@goloka-dhama.de
- Wiesbaden** — Aarstrasse 8B, 65329 Burg Hohenstein/ Tel. +49 (6120) 904107/ iskcon.wiesbaden@web.de

RURAL COMMUNITY

- Passau (Simhachalam)** — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (8583) 316/ info@simhachalam.de

ADDITIONAL RESTAURANT

- Cologne** — Govindam, Roonstrasse 3, 50674 Köln

HUNGARY

- ◆ **Budapest** — Ill. Lehel Street 15-17 (Csillaghegy), 1039 Budapest/ Tel. +36 (1) 391-0435 or 397-5219/ Fax: (60) 514114/ budapest@pamho.net
- Eger** — Szechenyi u. 64, 3300 Eger/ Tel. +36 (36) 313-761/ eger@pamho.net
- Pecs** — Damjanich u. 22, 7624 Pecs/ Tel. +36 (72) 515-991/ Fax: (72) 313-771/ pecs@pamho.net

RURAL COMMUNITY

- Somogyvamos** — Krsna-völgy, Fő u. 38, 8699 Somogyvamos/ Tel. & fax: +36 (85) 540-002 or 340-185/ info@krisnavolgy.hu
- RESTAURANT**
- Budapest** — Govinda Restaurant, Vigyazo Ferenc St. 4, 1051 Budapest/ Tel. +36 (1) 269-1625 or 302-2284/ Fax: (01) 473-1310

ITALY

- Bergamo** — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940705/ Fax: +39 (035) 19962223/ villagio.hare.krsna@hare.krsna.it
- ◆ **Rome** — Centro Hare Krishna, Via Sardegna, 55 (traversa Via Veneto), 00187/ Tel. +39 (06) 68891540 or 3331976517/ info@iskconroma.it

- Vicenza** — via Roma 9, 36020 Albettone (VI)/ Tel. +39 (0444) 790573/ Fax: +39 (0444) 790581/ prabhupadadesh@pamho.net

RURAL COMMUNITY

- ◆ **Florence (Villa Vrindavan)** — via Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/ Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ isvapriya@libero.it

ADDITIONAL RESTAURANT

- Milan** — Govinda's, via Valpetrosa 5, 20123/ Tel. +39 (02) 862417

SPAIN

- Barcelona** — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ templobcn@hotmail.com
- Madrid** — Espíritu Santo 19, 28004/ Tel. +34 91 521-3096
- Málaga** — Ctra. Alora, 3, Int., 29140 Churriana/ Tel. +34 95 262-1038/ info@harekrishnamalaga.com

RURAL COMMUNITY

- Brihuega (New Vraja Mandala)** — (Santa Clara) 19411 Brihuega / Tel. +34 949 280436

SWEDEN

- ◆ **Gothenburg** — Karl Johansgatan 57, SE-414 55, Göteborg/ Tel. +46 (31) 421642/ info@harekrishnagoteborg.com
- Grödinge** — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (8) 53029800/ Fax: +46 (8) 53025062/ bmd@pamho.net
- ◆ **Lund** — Bredgatan 28, 222 21/ Tel. +46 (46) 399500; Restaurant: +46 (46) 120413/ Fax: +46 (46) 188804/ locan@btt.se
- ◆ **Stockholm** — Fridhemsgratan 22, 11240/ Tel. +46 (8) 654-9002/ Fax: +46 (8) 650-8813/ Restaurant: Tel. & fax: +46 (8) 654-9004/ lokanatha@hotmail.com

RURAL COMMUNITY

- Järna** — Almviks Gärd, 153 95/ Tel. +46 (8551) 52050/ Fax: +46 (8551) 52060/ info@almviksgard.se

ADDITIONAL RESTAURANT

- Malmö** — Govinda's, Brogatan 11, 211 44 Malmö/ Tel. +46 (732) 306663

OTHER COUNTRIES

- Amsterdam, The Netherlands** — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (20) 675-1404/ Fax: +31 (20) 675-1405/ amsterdam@pamho.net
- ◆ **Bratislava, Slovakia** — Sulovska 44, Bratislava 82105/ Tel. +421 (910) 907676/ paramesvara.kks@gmail.com
- Cakovec, Croatia** — Radnicka 2, Svaska ves, 40000 Cakovec/ Tel. & fax: +385 (40) 334312
- Copenhagen, Denmark** — Skjulhoj Alle 44, 2720 Vanløse, Copenhagen/ Tel. +45 4828 6446/ Fax: +45 4828 7331/ iskcon.denmark@pamho.net
- Helsinki, Finland** — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837/ harekrishna@harekrishna.fi
- Karlovac, Croatia** — Set. Dr. Franje Tudmana 5a, Karlovac 47000/ Tel. & fax: +385 (47) 600601/ info@avadhuta.hr
- Kaunas, Lithuania** — 37, Savanoryu pr., 3000/ Tel. +370 (7) 22-2574 or 26-8953/ Fax: +370 (7) 70-6642/ krsna.info@gmail.com
- Kokosovce, Slovakia** — Abnanovce 60, 08252 Kokosovce/ Tel. +421 (51) 7798482
- Langenthal, Switzerland** — Gaura Bhaktiyoga Center, Dorfgasse 43, 4900 Langenthal/ Tel. +41 62 922 05 48/ gaura.bhaktiyoga.center@gmx.ch
- ◆ **Lisbon, Portugal** — Rua Dona Estefania, 91 R/C 1000 Lisboa/ Tel. & fax: +351 (1) 314-0314 or 352-0038
- ◆ **Ljubljana, Slovenia** — Zibertova 27, 1000/ Tel. +386 (1) 4312319 or 4312124/ Fax: +386 (61) 310815/ ananta.ms@pamho.net
- Osijek, Croatia** — Ivana Gundulica 9, 31000 Osijek/ Tel. +385 (31) 202759
- Oslo, Norway** — Roahagan 1D, Oslo 0754/ Tel. +47 (22) 062266/ gaurahari.sdha@pamho.net
- Paris, France** — 230 Avenue de la Division Leclerc, 95200 Sarcelles Village/ Tel. +33 682590079/ paris@pamho.net
- Porto, Portugal** — Rua S. Miguel 19, 4050-560 (mail: Apartado 4108, 4002-001)/ Tel. & fax: +351 (222) 007-223/ oriente.porto@televet.pt
- Prague, Czech Republic** — Postal address: Hare Krishna Temple, Luzce 48, 267 18, post office Karlstein, Czech Republic (for directions: http://harekrsna.cz/cvs/how_get_there)/ Tel. +420 311 516 558 or +420 603 205 991/ info@harekrsna.cz
- Pula, Croatia** — Vinkuran centar 58, 52000 (mail: P.O. Box 16)/ Tel. & fax: +385 (52) 573581
- ◆ **Radhadesh, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ radhadesh@pamho.net
- ◆ **Riga, Latvia** — Krishyana Barona 56, Riga LV1011/ Tel. +371 67272490 or 29513891/ Fax: +371 67272491/ iskcon@balticcom.lv
- Rijeka, Croatia** — Ivana Zajca 6/2, 51000 Rijeka (mail: P.O. Box 61)/ Tel. +385 (98) 697436/ info@harekrsna-ri.com
- Sarajevo, Bosnia-Herzegovina** — Prosorska 11, 71000/ Tel. +387 (33) 644 387/ templesarajevo@yahoo.com
- Skopje, Macedonia** — Centar za Vedski Studij, ul. 31, 33 1000 Skopje/ Tel. +389 23061846/ info@harekrishna.mk
- Sofia, Bulgaria** — 4 J. Kijuri Str., 1113 Sofia/ Tel. +359 (2) 9719714/ iskcon@harekrishnabg.com
- Sofia, Bulgaria** — 119 Kliment Ohridski Str., kv. Malinova Dolina/ Tel. +359 (2) 9616050/ oks_sofia@abv.bg
- ◆ **Tallinn, Estonia** — Luise St. 11a, 10142/ Tel. +372 6460047/ info@harekrishna.ee
- Timisoara, Romania** — Porumbescu 92, 1900/ Tel. & fax: +40 (56) 154776/
- Vilnius, Lithuania** — 23-1, Raugyklos G, 2024/ Tel. +370 (5) 2135218/ vilnius@pamho.net
- Warsaw, Poland** — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (22) 750-7797 or -8247/ Fax: +48 (22) 750-8249/ krysna@post.pl
- Wroclaw, Poland** — ul. Brodzka 157, 54-067 Wroclaw/ Tel. & fax: +48 (71) 354-3802/ nowenawadwip@gmail.com
- Zagreb, Croatia** — Centar Za Vedske Studije, II Bize 36, 10000 (mail: P.O. Box 68, 10001)/ Tel. & fax: +385 (1) 3772-643/ ripuha@pamho.net
- Zürich, Switzerland** — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ kgs@pamho.net

RURAL COMMUNITIES

- Czech Republic** — Krisnub Dvur, Mestecko u Benesova, Postupice 257 01/ Tel. +420 (603) 700512 or 215380/ farma@krisnubdvur.cz
- France (La Nouvelle Mayapura)** — Domaine d'Oublaiss, 36360, Lucay le Mâle/ Tel. +33 (2) 5440-2395/ Fax: +33 (2) 5440-2893/ oublaiss@free.fr

CENTERS AROUND THE WORLD

Poland (New Santipur) — Czarnow 21, 58-424 Piszczowice, woj. dolnoslaskie/ Tel. +48 (75) 744-8892/ radhu@wp.pl

ADDITIONAL RESTAURANTS

Bratislava, Slovakia — Govinda, Obchodna 30, 811 06 Bratislava/ Tel. +421 (2) 5926 2366

Kosice, Slovakia — Govinda, Puskinoва 8, 040 01 Kosice/ Tel. +421 (910) 947112

Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/

Tel. +41 (091) 7523852 or 796260804/ radhakanta@pamho.net

Ljubljana, Slovenia — Holyfood (snackbar), Igriska 5, 1000 Ljubljana/ Tel. +386 (1) 251 13 84 or (41) 32 37 19

Oslo, Norway — Krishna's Cuisine, Sorkedalsveien 10, 0369 Oslo/ Tel. +47 (2) 269-2269

Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague 1/ Tel. +420 605 700 871 or 605 700 874/ info@govindarestaurace.cz

Prague, Czech Republic — Govinda's, Na hrizi 5, 180 00 Prague 8—Liben/ Tel. +420 (2) 8482-3805/ restaurace@govinda.cz

Prague, Czech Republic — Balarama, Orlicka 9, 130 00 Praha 3—Vinohrady/ Tel. +420 (2) 2272 8885/ info@balarama.cz

Presov, Slovakia — Govinda, Hlavna 70, 08001/ Tel. +421 (910) 947108

Tallinn, Estonia — Damodara, Lauteri St. 1, 10114/ Tel. +372 6442650

Zurich, Switzerland — Mohini, Weinbergstr. 15, 8001 Zurich/ Tel. +41 44 252 52 11/ info@mohini.ch

COMMONWEALTH OF INDEPENDENT STATES RUSSIA

Astrahan — 141052, 8-59, Botvina St./ Tel. +7 (8512) 289431

Chita — 27, Kurnatovskogo St./ Tel. +7 (3022) 234971 or 230911

Ekaterinburg — 620078, G. Ekaterinburg, per. Otdeliniy 5DK VOG/ Tel. +7 (343) 2742200 or 2595262

Irkutsk — St. Krimskaya 6A/ Tel. +7 (3952) 387132 or 324062/ irkutsk@cis.pamho.net

Kazan — 13, Sortirovochnaya St. pos.Yudino/ Tel. +7 (843) 2552529 or 2429991

Krasnodar — 418, Stepnaya St., selo Elizavetinskoye, Krsnodarski kraï/ Tel. +7 (861) 2501694

Kurjino — 8, Shosseina St., pos. Ershovo, Uruopski region, Karachayevo-Cherkessia

Moscow — Leningradsky Prospekt, Vladenie 39 (mail: Begovaya str., 13, OPS 284, a/y 17, 125284 Moscow)/ Tel. +7 (495) 7394377/ temple@veda.ru

Moscow — Sri Jagannath Mandir, Selskhozoyaistvennaya St. 36, Building 1, Moscow 129323/ Tel. +7 (495) 6421084/ jaduradja@rambler.ru

Murmansk — 16, Frolova St. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/ upendra@mun.rosnec.ru

Nizny Novgorod — 14b, Chernigovskaya St., 603001/ Tel. +7 (8312) 305197 or 252592

Novorossiysk — 117, Shillerovskaya St./ Tel. +7 (8617) 438926 or 451415

Novosibirsk — ul. Gogolya 206/1-73/ Tel. +7 (383) 3447827

Omsk — 664099, 42 10th Severnaya St. (mail: P.O. Box 8741)/ Tel. +7 (3812) 245310 or 2414051

Perm — 76, Generala Chernyakhovskogo, 614000/ Tel. +7 (342) 2755002 or 2260681/ prema.vardhana.das@cis.pamho.net

Rostov-Na-Donu — 84/1, Saryana St., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (48636) 2510456

Samara — 122, Aeroportovskoye sh., Zubichinovka/ Tel. +7 (846) 2970318 or 2970323

Simbirsk — 10, Glinki St., 432002/ Tel. +7 (842) 2414016

Sochi — 81a, Lesnaya St., Bythal/ Tel. +7 (8622) 985639/ Tel. & fax: +7 (8622) 972483

Ulan-Ude — Prirechnaya St. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30795/ ulan.ude@cis.pamho.net

Vladimir — Ul. Nikolo-Galeyskaya 56/25, 60000/ Tel. +7 (4922) 326726

Vladivostok — Pikhovaya St., 33/ Tel. +7 (4232) 35-30-26/ nram@list.ru

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina St./ Tel. +7 (343) 2412737

St. Petersburg — Govinda's, 58, Angliyski pr., 190008/ Tel. +7 (812) 1137896

Vladivostok — Vedic Cuisine, 12, Oleansky pr./ Tel. +7 (4232) 26-89-43/ nram@list.ru

UKRAINE

Dnipropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (56) 2423631 or 2454709

Donetsk — 22, Rubens St., Makeyevka 339018/ Tel. +380 (62) 3491488/ premada@iskon.donetsk.ua

Kharkov — 43, Verkneglevskaya St., Holodnaya Gora, 310015/ Tel. +380 (57) 7242167/ kharkov@cis.pamho.net

Kiev — 21V, Dmitrievskaya ap.13, 01054/ Tel. +380 (44) 4844042 or 4821041/ Tel. & fax +380 (44) 4840934

Kiev — 16, Zoryany pereulok. 04078/ Tel. +380 (44) 4338312, or 4347028, or 4345533

Nikolaev — 5-8, Sudostroitelniy per., 327052/ Tel. +380 (51) 2479422

Odessa — Sukhoy Liman/ Tel. +380 (48) 7403271

Vinnica — 5, Chkalov St., 28601/ Tel. +380 (43) 2673171

OTHER COUNTRIES

Baku, Azerbaijan — 2A Sharifli, Nizami Dist., AZ1002/ Tel. +994 (12) 4228376/ baku.iskon@gmail.com

Bishkent, Kyrgyzstan — 5, Omsky per., 720007/ Tel. +996 (312) 242230

Dushanbe, Tajikistan — 38, Anzob St., 734001/ Tel. +7 (372) 271920 or 273990/ gurupriya@cada.tajik.net

Kishinev, Moldova — M. Cogalnicu 59/ Tel. +373 (22) 277837

Minsk, Belarus — 11, Pavlova St., 220053/ Tel. +375 (17) 2880629/ new.jaipur@cis.pamho.net

Sukhumi, Georgia — St. Pr-t Mira d 274/ Tel. +995 (122) 29954

Tashkent, Uzbekistan — 54, A. Kodirov St., Mirabad Tumani, 700005/ Tel. & fax: +998 (371) 2918501/ tashkentmandir@mail.ru

Tbilisi, Georgia — 16, Kacharava St., Avchalskoye sh., 380053/ Tel. +995 (32) 623326 or 985812

RESTAURANT

Almaty, Kazakhstan — Govinda's, 39 Ablay Khan Ave., Almaty City 050004/ Tel. +7 (727) 2710836/ Fax: +7 (327) 2713235/ kazakh@pamho.net

AUSTRALASIA AUSTRALIA

Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (8) 8359-5120/ iskon@tpg.com.au

Brisbane — 32 Jennifer St., Seventeen Mile Rocks, QLD 4073 (mail: PO Box 525, Sherwood, QLD 4075)/ Tel. +61 (7) 3376 2388/ info@iskon.org.au

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Tel. +61 (2) 9959-4558/ Fax: +61 (2) 9957-1893/ admin@iskon.com.au

Sydney — Govinda's Yoga & Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ sita@govindas.com.au

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Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383

Cessnock, NSW (New Gokula) — Lewis Lane (Off Mount View Road, Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325]/ Tel. +61 (2) 4998-1800/ Fax: (Sydney temple)/ iskonfarm@mac.com

Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ ajita@in.com.au

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Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., W. End, QLD 4000/ brisbane@pamho.net

Burleigh Heads — Govindas, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au

Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299

Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939

Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578

Newcastle — Govinda's Vegetarian Cafe, 110 King St., corner of King & Wolf Streets, NSW 2300/ Tel. +61 (2) 4929-6900 / info@govindascafe.com.au

Perth — Govinda's Restaurant, 194 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1648/ perth@pamho.net

Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1684/ iskonperth@optusnet.com.au

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Auckland, NZ — The Loft, 1st Floor, 103 Beach Rd./ Tel. +64 (9) 3797301

Christchurch, NZ — 83 Beale Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ iskonchch@clear.net.nz

Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ rmaster@wave.co.nz

Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912

Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 666 4112/ regprakash@excite.com

Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax: +679 3477436/ vdas@frca.org.fj

Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243

Sigatoka, Fiji — Sri Sri Radha Damodar Temple, Off Mission St., Sigatoka Town/ Tel. +679 9373703/ drgsmarna@connect.com.fj

Suva, Fiji — 166 Brewster St. (mail: P.O. Box 4229, Samabula)/ Tel. +679 331 8441/ Fax: +679 3100016/ iskon-suva@connect.com.fj

Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (4) 472-2233

Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (4) 801-5500/ yoga@gaurayoga.co.nz

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Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (9) 412-8075/ Fax: +64 (9) 412-7130

RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Rd./ Tel. +64 (9) 300-7585

Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364

Lautoka, Fiji — Gopal's, Corner of Yasawa Street and Naviti Street/ Tel. +679 662990

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNFP Place, Victoria Parade/ Tel. +679 314154/ vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ vdas@govnet.gov.fj

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154

Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

Wellington, NZ — Higher Taste Hare Krishna Restaurant, Old Bank Arcade, Ground Fl., Corner Customhouse, Quay & Hunter St., Wellington/ Tel. +64 (4) 472-2233

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Kumasi — Twumduasi, near Boadi-Emina, off Kumasi-Accra Road, 3 km from Aninwaa Hospital, Emina, Kumasi/ Tel. +233 208320816/ gaurangainkumasi@gmail.com

Nkawkaw — P. O. Box 69

Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)

Takoradi — New Amanful, P.O. Box 328

Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITIES

Agona Swedru — Hare Krishna Village, Off Swedru-Winneba Highway, Agona Swedru, Central Region (mail: P.O. Box SW 953, Agona Swedru 00233)/ Tel. +233 249969922 or 208318312

Eastern Region — Hare Krishna Farm Community, P. O. Box 15, Old Akrade

NIGERIA

Abeokuta — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)

Benin City — 108, Lagos-Uselu Rd., Uselu/ Tel. +234 (52) 258636, +234 8023524924, or +234 8056283995

Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene (by Efemelunna Bus Stop)/ Tel. +234 8035822545

Ibadan — 700 meters from Iwo Rd., Ibadan-Lagos Express Way, University of Ibadan (mail: P.O. Box 9996)/ Tel. +234 8034687595/ salika108@hotmail.com

CENTERS AROUND THE WORLD

Jos — Gwarandok Rd., Near Air Force Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557) Tel. +234 8034711933/ salika108@hotmail.com

Kaduna — Federal Housing Estate, Abuja Rd., Goningora Village (mail: P.O. Box 1121)/ Tel. +234 8035405080

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Port Harcourt — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 8033215096

Warri — Okwodiete Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)/ Tel. +234 8033451265/ kamalaksa@yahoo.com

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Johannesburg — 7971 Capricorn Ave. (entrance on Nirvana Drive East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (11) 854-1975 or -7969/ iskonjh@iafrica.com

Ladysmith — 19 Azalea Dr., 3370/ Tel. +27 (084) 6108666, (036) 6330968, or (036) 6333711/ jaya@uthukeladm.co.za

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Gaborone, Botswana — Sri Sri Krishna-Balarama Temple, Plot 18590, West Phase-II, Gaborone (mail: P.O. Box 201003)/ Tel. +267 3924621/ daleep@cityradio.co.bw

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Uganda (Hare Krishna Farm) — Seeta Town, Kampala

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Rosario — Paraguay 556 (2000)/ Tel. +54 (341) 252630 or 264243/ Fax: +54 (341) 490838

San Miguel — Muozq 1745, entre Concejal Tribulato y Espaga, (1663), Pcia. Buenos Aires/ Tel. +54 (11) 4664-6631 or 4667-0483/ bhaktiyoga@sinctis.com.ar

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Bhakti lata Puri — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (11) 523-8085

RESTAURANTS

Buenos Aires — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (11) 521-3396

Buenos Aires — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30

BOLIVIA

Cochabamba — Villa Vaikuntha, Av. Ayacucho entre cale La Paz y Tte. Arevalo # 108/ Tel. +591 70610864/ villa.vaikuntha.bo@gmail.com

Santa Cruz — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (3) 345189

RURAL COMMUNITY

Bolivia — (contact ISKCON Cochabamba)

RESTAURANTS

Cochabamba — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (4) 234082

Cochabamba — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (4) 222568

Cochabamba — Restaurant Tulasi, Av. Heroínas E-262

Oruro — Restaurant Govinda, Calle 6 de Octubre No. 6071

Santa Cruz — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/ Tel. +591 (3) 345189

Sucre — Restaurant Sat Sanga, Calle Tarapaca No. 161/ Tel. +591 (64) 22547

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Belo Horizonte, MG — Rua Ametista, 212, Prado, 30410-420/ Tel. +55 (31) 3337-7645

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Caruaru, PE (Nova Vrajdham) — Serra dos Cavalos, Distrito de Murici, P.O. Box 283, 55000-000/ yagnivi@yahoo.com.br

Parati, RJ (Goura Vrindavana) — P.O. Box 74.862, 23970-000/ Tel. +55 (24) 3371-7364/ goura@paratyweb.com.br

♦ **Pindamonhangaba, SP (Nova Gokula)** — Fazenda Nova Gokula Bairro Ribeirão Grande, CX Postal 108, 12400650/ Tel. +55 (12) 35223550/ go_108@hotmail.com

Teresopolis, RJ (Vrajbhumi) — Prata dos Aredes, P.O. Box 92430, 25953-970/ Tel. +55 (21) 2644-7213/ lrvraja@uol.com.br

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Campina Grande, PB — Govinda, Rua Teodosio de Oliveira Ledo, 144, Centro, 58101-440/ Tel. +55 (83) 342-0239

Curitiba, PR — ISKCON Restaurant, R. Paula Gomes, 123, Proximo Shopping Muller, Curitiba 80510-070/ Tel. +55 (41) 3024-5225

Sao Paulo, SP — Gopala Prasada, Rua Antonio Carlos, 413, 01309-011/ Tel. +55 (11) 3283-3867

MEXICO

♦ **Guadalajara** — Pedro Moreno No. 1791, Sector Juarez, Jalisco, 261278/ Tel. +52 (33) 616-4481

Mexico City — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. and fax: +52 (55) 5272-5944/ iskon@krishnamexico.com

Monterrey — Juan Ignacio Ramón 841, Col. Barrio Antiguo, entre Dr. Coss y Diego de Montemayor, Zona Centro, Nuevo León, 64000/ Tel. +52 (81) 8340-5950

Monterrey — Playa Revolcadero 3329, Col. Primavera, c.p. 64830/ Tel. +52 (81) 8387-1883/ ambujaksa.gps@pamho.net

Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (844) 417-8752/ ramayana@todito.com

RURAL COMMUNITY

Guadalajara — (contact ISKCON Guadalajara)

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León Guanajuato — Radha Govinda Rest., Rusto Sierra 343, Centro, CP 37000/ Tel. +52 (477) 716-2280

Tulancingo — Restaurante Govinda, Calle Juarez 213/ Tel. +52 (775) 35153

Uruapan — Govinda's Comedor Vegetariano, Independencia No. 32a int. 3-c (planta alta), Col Centro 6000/ Tel. +52 452 100 2718/ anantavilas@hotmail.com

Veracruz — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (2717) 14825

PERU

Lima — Pasaje Solea 101, Santa Maria-Chosica/ Tel. +51 (1) 360-3381

♦ **Lima** — Schell 634 Miraflores/ Tel. +51 (1) 444-2871

♦ **Lima** — Av. Garcilaso de la Vega 1670/ Tel. +51 (1) 433-2589

RURAL COMMUNITY

Correo De Bella Vista — DPTO De San Martín

ADDITIONAL RESTAURANT

Cuzco — Espaderos 128

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Caracas, Venezuela — Av. Los Proceres (con Calle Marquez del Toro), San Bernardino/ Tel. +58 (212) 550-1818

Essequibo Coast, Guyana — New Navadvipa Dham, Mainstay, Essequibo Coast/ Tel. +592 771-4894

Guayaquil, Ecuador — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (4) 308412 or 309420/ Fax: +593 (4) 302108

Montevideo, Uruguay — Guayabo 1542, CP 11200 Montevideo/ Tel. +598 (96) 128-128/ centrodebhaktiyoga@gmail.com

Panama, Republic of Panama — Via las Cumbres, entrada Villa Zaita, casa #10, frente a INPSA, (mail: P.O. Box 6-1776, El Dorado)/ Tel. +507 231-6561/ templo@iskonpanama.com

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Pereira, Colombia — Carrera 5a, No.19-36

San Jose, Costa Rica — Barrio Roosevelt en San Pedro, dos cuadras al sur del Mall Outlet, diagonal a la plaza de futbol, casa esquina/ Tel. +506 2524-1196 or 2537-4216/ iskon-costarica@hotmail.com

San Salvador, El Salvador — 8a Avenida Norte, Casa No. 2-4, Santa Tecla, La Libertad/ Tel. +503 2288-2900

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Santo Domingo, Dominican Republic — Calle San Francisco de Asis No. 73, Ensanche Ozama/ Tel. +1 (809) 597-5078/ svats1949@hotmail.com

Trinidad and Tobago, West Indies — Eastern Main Rd., Garden Village, Arouca (mail: B. Narine, Rice Mill Rd., Garden Village, Arouca)/ Tel. +1 (868) 646-1062

Trinidad & Tobago, West Indies — 4 Orion Dr., Debe/ Tel. +1 (868) 647-6809/ iskondebe@yahoo.com

Trinidad & Tobago, West Indies — Edinburgh Rd., Longdenville, Chaguanas/ Tel. +1 (868) 665-2249/ agni.sdg@pamho.net

West Coast Demerara, Guyana — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders (Crane Old Road), West Coast Demerara/ Tel. +592 254 0494

West Coast Demerara, Guyana — New Godruma, 24 Uitvlugt Front, West Coast Demerara

Williamsburg, Guyana — New Kulinagram, Block 6, Williamsburg, Corentyne, Berbice/ Tel. +592 333-3563/ prabhoh@yahoo.com

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Colombia (Nueva Mathura) — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/ Tel. +57 (2) 361-2688

Costa Rica (Nueva Goloka Vrindavana) — Carretera Cartago-Paraiso, de la iglesia cristiana Rios de Agua Viva, 75 metros al oeste y 300 metros al sudeste, Cartago (mail: Apartado 166, 1002, San Jose)/ Tel. +506 551-0990/ prthvipavana@yahoo.com

Ecuador (Giridhari Desa) — Chordeleg km 5, Via Sig-sig, Cuenca/ Tel. +593 (7) 2887599 or 2830462/ jervesmr@etapa.com.ec

Ecuador (Nueva Mayapur) — Ayampe (near Guayaquil)

El Salvador — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad

Trinidad (New Madhuran) — Sri Jagannatha Mandir, mm #13 Cumuto Main Rd., Coryal/ Tel. +1 (868) 745-0294

Śrīla Prabhupāda Praṇati

AT THE END OF AUGUST, disciples, followers, and admirers of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda celebrate the anniversary of his appearance in this world. As part of our spiritual practice, we routinely offer Prabhupāda the following salutation (*praṇati*):

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine
namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-sūnyavādī-pāścātya-deśa-tāriṇe*

“I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.”

The first two lines are identical to those of the *praṇati* of Śrīla Prabhupāda’s spiritual master, except for the change of name from “Bhaktisiddhānta Sarasvatī” to “Bhaktivedanta Swami.” The mantra begins in the standard way for mantras in the Vedic tradition—with *namaḥ* (“I offer my respectful obeisances”) and *om*, which invokes the Supreme Lord.

The term *viṣṇu-pādāya* means “unto one who is at the feet of Lord Viṣṇu.” Because Viṣṇu is a form of Kṛṣṇa, every devotee of Kṛṣṇa is naturally a devotee of Viṣṇu as well. To be “at the feet of Viṣṇu” means that Śrīla Prabhupāda is situated in full submission to God and is therefore under His sure protection.

Kṛṣṇa-preṣṭhāya means “unto one who is very dear to Kṛṣṇa,” and *bhū-tale* means “on

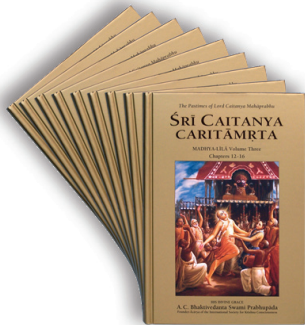
the earth.” I’ve sometimes wondered about the appropriateness of continuing to use the phrase “on the earth” now that Śrīla Prabhupāda is no longer physically present here. Among the billions of human beings on earth during Prabhupāda’s time, he certainly was uniquely dear to Kṛṣṇa. As many readers may have guessed, I answer my own doubt about continuing to say “on the earth” by reminding myself that Prabhupāda is still present in many ways—for example, in his immortal books and in the hearts of all who love him.

The *praṇati* identifies Prabhupāda by name: Bhaktivedanta Swami. Śrīla Prabhupāda’s spiritual master gave him the name Abhaya Caraṇāravinda Dāsa, which was changed to A. C. Bhaktivedanta Swami when he accepted *sannyāsa*. He used the name A. C. Bhaktivedanta Swami after that, signing his letters with it. It also appears on the covers of his books. I’ve noticed a tendency among devotees to use variations such as Bhaktivedanta Goswami and Abhaya Caraṇāravinda Bhaktivedanta Swami, but I prefer to use the name he himself used. For those who think that “Goswami” is somehow more glorious than “Swami,” I suggest “Tridaṇḍī Goswami A. C. Bhaktivedanta Swami,” which appeared on his letterhead. (Although it may be obvious, I’m stating my own opinion on this point. I hope that the unique name A. C. Bhaktivedanta Swami will be widely recognized for thousands of years.)

In the second part of the *praṇati*, we address Prabhupāda directly: *namas te* (“obeisances unto you”). And then Śrīla Prabhupāda is identified as “Sārāsvatī” (“servant of Bhaktisiddhānta Sarasvatī”). The grammar of the verse calls for the *e* at the end, so we have

(please turn to page 38)

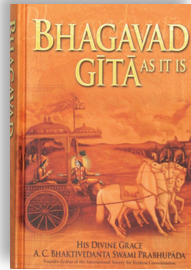
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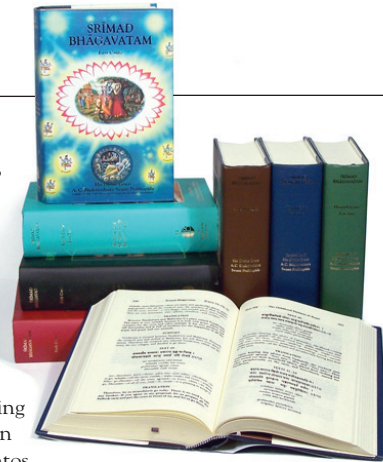
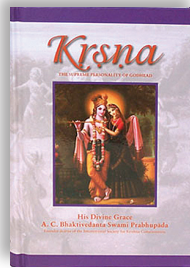
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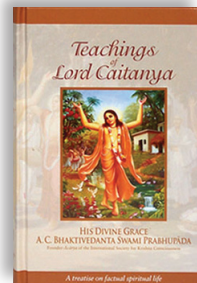


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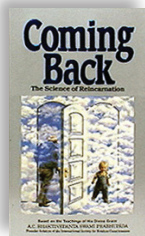
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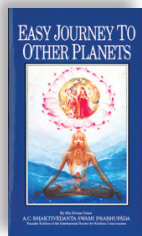
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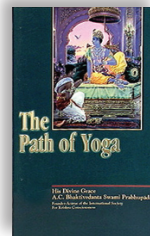
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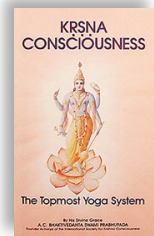
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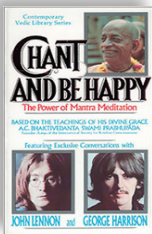
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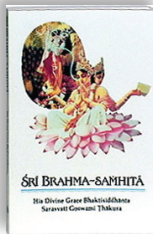
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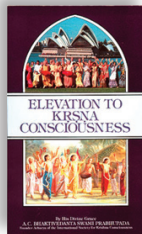
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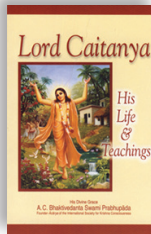
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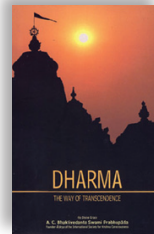
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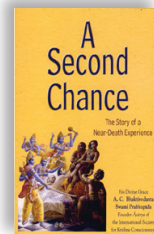
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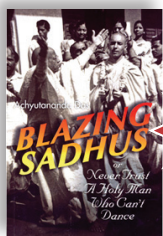
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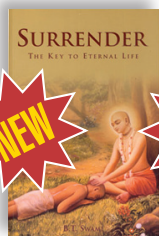
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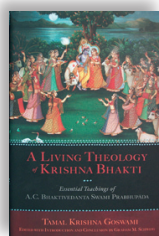
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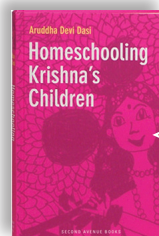
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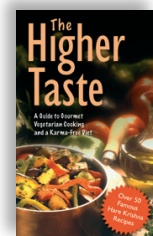
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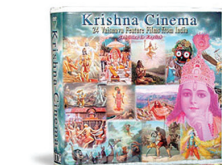


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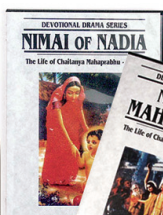


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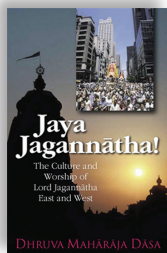
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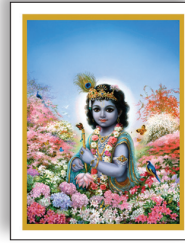
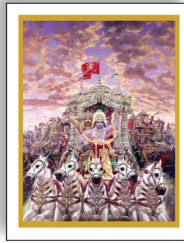
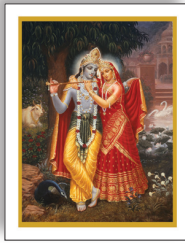
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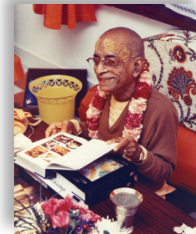


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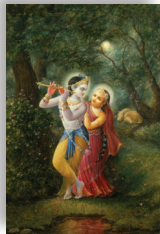
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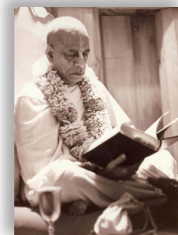
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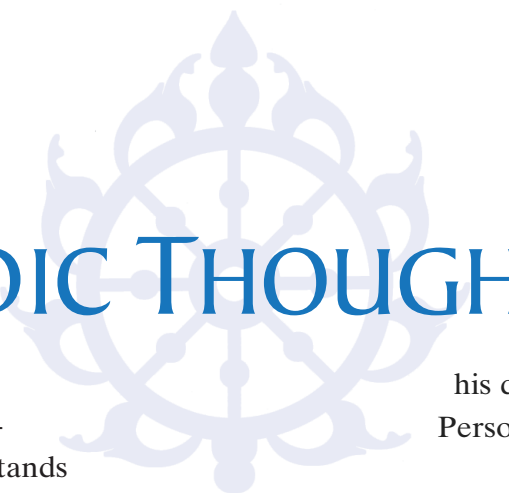


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A living entity becomes established in spiritual, blissful life when he fully understands that his happiness depends on spiritual self-realization, which is the basic principle of *ānanda* (bliss), and when he is eternally situated in the service of the Lord, who has no other lord above Him.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam 5.19.20, Purport

We should show compassion toward all living entities, develop a taste for chanting the Lord's names, and serve Vaiṣṇavas. These are Mahāprabhu's three principal instructions.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Amṛta Vāṇī

Mother Earth is immediately purified by the touch of the dust from the feet of the Vaiṣṇavas who dance to the sound of *saṅkīrtana*.

Śrī Nārada-pañcarātra

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all

his desires. That is the Supreme Personality's special mercy.

The Demigods in Heaven
Śrīmad-Bhāgavatam 5.19.27

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me. In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 9.27–28

The fire of digestion digests food, and the person eating does not know how the food gets digested. Similarly, *bhakti* liberates the devotee who daily performs hearing and chanting and experiences a sweet taste, without striving for liberation at all. The devotee does not even ask how or when he will get liberation.

Śrīla Viśvanātha Cakravartī Ṭhākura
Śrīmad-Bhāgavatam 3.25.33, Commentary

By serving You [Kṛṣṇa] constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?

Yāmunācārya
Stotra-ratna 43

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Hare Kṛṣṇa Festival of India

Schedule for North America



2012 New York Rathayātrā



July 6–7: Montreal Rathayātrā

July 13–14: Toronto Rathayātrā

July 16: Thunder Bay, Ontario, Festival

July 20: Calgary Rathayātrā

July 27: Edmonton Rathayātrā

August 4: Los Angeles Rathayātrā

August 10–11: Vancouver Rathayātrā

August 17–18: San Francisco Rathayātrā

August 28–29: Vancouver, Śrī Kṛṣṇa Janmāṣṭamī,

Śrīla Prabhupāda's Vyāsa Pūjā

August 31–September 2: Labor Day Weekend, Seattle/
Bellevue, Washington, Rathayātrā

September 4–6: University of Colorado, Boulder, Festival

September 9–11: University Program in Denver

September 14: Jacksonville Beach Rathayātrā

September 28: Philadelphia Rathayātrā

Early October: University Programs in the Baltimore and
Washington, D.C., Areas

October 12: Potomac, Maryland, Śrī Rāma Vijaya Festival



www.festivalofindia.org

IMPORTANT NOTE: Some of these dates are yet to be confirmed. Before scheduling your travel, be sure to confirm the festival date with the ISKCON temple in the city where the festival is to be held. Or email Festival of India: madhuhadasa@gmail.com.